

HOWNIKAN

PEOPLE OF THE FIRE



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Citizen Band Potawatomi Tribe

April, 1987

INSIDE: Ouilmette, Chevallier, LeClair, Whistler, Beaubien

Anderson Saga – Part 2

By Tommy Craig Anderson

In March of 1986, the HowNiKan printed a history of the Anderson family tracing our Potawatomi heritage. Since that time I have received many letters and phone calls from distant cousins I had never before met. Through this correspondence I have been able to compile and trade more information than I ever imagined possible. I have also continued my search of libraries, records and census information. With the help of Elizabeth (Anderson) Kremenak, John Kremenak, Dorothy (Anderson) Singleton, George Edward Anderson, William Madole, Reba Morariu, Julie McEvers, Tribal Rolls Secretary Ava DeLeon and many others, I would like to offer this additional information newly discovered. As HowNiKan Editor Pat Sulcer stated when the first story ran: Potawatomi History - It Belongs To Us All.

In about 1755, a French Canadian named Louis Chevalier established a trading post on the Saint Joseph River near Lake Michigan in the far southwest corner of the present day state of Michigan. Chevalier was married to a Potawatomi woman who went by the name of Mary Magdeline Reaume and they lived among the Potawatomi in the Saint Joseph area until 1780. It is possible that Chevalier and his wife were the parents of at least one son, Francis or Francois.

Francis Chevalier/Chovanier/Shobonnier eventually rose to prominence within the tribe, and was the chief of a village bearing his name, "Shobonnier," located at the mouth of the Calumet River in Indiana. Francis married the daughter of Neebosh, Mary Ann, and they were the parents of Archange Chevallier. A notation in "People of the Place of the Fire" states that Francis and his wife were also the parents of Josette, Angelique, and brother Jean B. Chevallier. Records from the Potawatomi tribal offices reflect a genealogy chart showing Archange Chevier as a full blood Potawatomi and the daughter of Francis Chevier, Chovanier or Shovinier. On October 20, 1832 at the Treaty of Camp Tippecanoe (Indiana) gathering, "Francois Chovanier" was one of 61 Potawatomi signatories. At the infamous Treaty of Chicago, September 26, 1833, "Sho-bon-nier" is among the 77 Potawatomi chiefs and headmen listed as signatories.

In 1790, a French Canadian named Antoine Ouilmette (Wilmette) settled at the mouth of the Chicago River and in 1796 married Archange, daughter of Shobonnier. Antoine was born at Landrayh, near

(continued, page 4)

Vice-Chairman Doyle Owens, 1940-1987

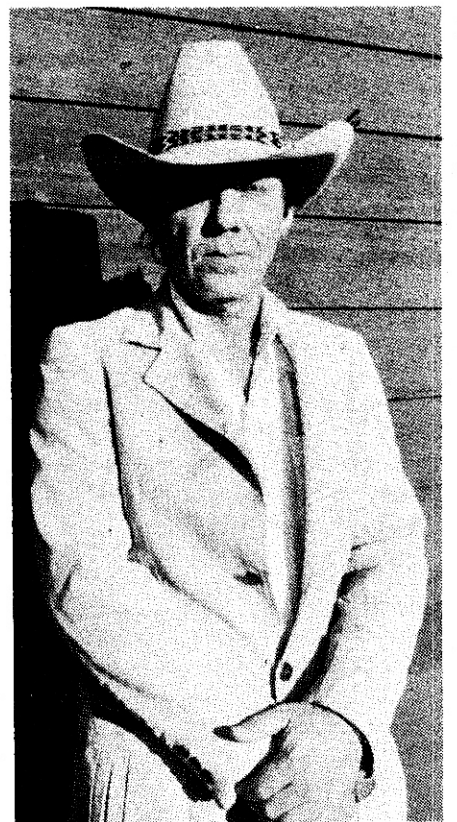
Doyle J. Owens, Vice Chairman of the Citizen Band Potawatomi Tribe since October 8, 1983, passed away on April 13, 1987 following a long illness.

Vice Chairman Owens was born August 26, 1940 at Lexington, Oklahoma and moved to Shawnee as a young boy. He graduated from Shawnee High School and attended the Oklahoma Barber College.

Mr. Owens, in addition to serving as an elected official of the tribe, served as treasurer of the Pottawatomie Intertribal Pow Wow Club and as administrative representative to the Potawatomi Scholarship Foundation. He was also a member of the Elks Club.

The Long Beach Regional Council held April 26, 1987 was dedicated to the memory of Vice Chairman Owens and a moment of silence was held in his honor.

He is survived by his wife Pat, three sons and two daughters-in-law, his mother Ima Owens and one granddaughter.



Doyle Owens (1984)

HowNiKan Takes Honors

The HowNiKan was honored with three national awards last month at the Third Annual Convention of the Native American Press Association.

Award honors were limited to first place, first honorable mention and second honorable mention in the various newspaper categories. The HowNiKan took first honorable mention recognition in the categories of typography and design, best special issue and best news series. More than 300 newspaper reporters and journalism students attended the conference representing tribal newspapers and newsletters as well as independently owned and operated Native American publications.

Charter adopted; staggered terms defeated

A total of 1901 tribal members cast ballots in last week's Secretarial Election, adopting a charter and methodology for filling Business Committee vacancies and defeating a proposal calling for staggered terms of office.

The charter was adopted by a vote of 1330 to 530. A constitutional amendment outlining guidelines for filling Business Committee vacancies passed 1289 to 526. The proposed amendment that would have provided for one Business

Committee election a year - as opposed to the current three one year and two the next - was defeated 934 to 887.

Chairman Barrett, commenting on the defeated change in terms of office, said "Since the inauguration of Regional Council meetings tribal members are taking a more active interest in their tribal affairs and tribal representatives. I see this action as a signal that they want to be informed and they want to participate, and that's very good for the tribe."

The defeat of the amendment for staggered terms means incumbent Chairman Barrett and incumbent representatives Francis Levier and Bob Davis are up for reelection in June. All three committeemen have stated they are running again for office. The seat left vacant by the death of Vice Chairman Doyle Owens, as well as the three Grievance Committee positions will also be open in the 1987 tribal election race.

For more information on the 1987 election see page three.



From the Chairman

Fellow Tribal Members,

The Potawatomi Tribe has suffered a great loss in the recent death of Vice Chairman Doyle Owens. Our hearts go out to his wife, Pat, and sons Neil, Tim and Stacy. In my recollection, no Citizen Band Potawatomi tribal official has ever passed away in office. In his memory, no appointment will be made for his Business Committee position. His successor will be determined by the people in the June election.

Doyle showed incredible courage in his long battle with illness. He continued to come to work, although in great pain, until the last few days. He never complained and never cursed his fate. His nature was always hopeful. It was a demonstration of grace and fortitude such as none of us had ever seen. Doyle Owens was a peaceful man with the heart of a warrior. He had a strong understanding of both traditional Indian ways and the Christian faith. If ever there was a man who has gone on to the greatest reward, it is he.

The legacy he leaves us is one of steady service through a time of great change in the way our tribe works. He was there through the impeachment Council, the adoption of a new Constitution, the first absentee ballot elections, the establishment of Tribal Court, the institution of Regional Councils and the formulation of the Tribal Charter. Through it all he was able to be a friend to all members, even those who fought and lost in the tribal elections. To my knowledge, he didn't have an enemy in the world. His basic good nature was evident to all who met him. As a Business Committee Member, he showed a quick grasp of complex issues. He could sift through the complexity and reduce it to a basic issue with good common "horse sense." He had the ability to help others agree and lent to the spirit of mutual cooperation on the Committee. He also served on the Scholarship Committee and did much to help others to learn and grow.

The new addition to the Tribal Museum will be named the Doyle Owens Memorial Wing in his honor. Plans are to feature the more recent history of the Citizen Band Potawatomi, with special emphasis on the allotment period. Remember him and his family in your hearts and in your prayers. We don't often see his kind.

Megwetch, Doyle Owens. Pah mah' ko wab' min, neco'ne.

and not every five years like the longer termed U.S. Senate. What this also tells us is that eight-and-a-half percent of you wanted this, while 12 1/2 percent of you wanted the Charter and vacancy amendment.

What do the rest of you want?

The recent Long Beach Regional Council was attended by over 350 people. Before that the San Francisco and Houston Councils had over 300 tribal members in attendance. There are more than 3,000 tribal members in the immediate area of the tribal complex and we never see that kind of turnout at the annual Council here. Please participate. You are welcome to come to the complex at any time. The regular Business Committee meetings, held the second and forth Monday of the month, are open to you. These are exciting times for our tribe. The Business Committee needs your input. Call us or write us if you have an opinion. With less than 100 people attending Council in

Shawnee, we are not getting as much input from our people right here as we do from Seattle or Kansas City or Denver. Call me up and tell me what you think. We were elected to serve the people. If you tell us what you think we will try and act accordingly. I recently received a letter, signed by the sender, that was exactly what we are looking for. Although the lady did not agree with me, she said what she thought and recommended some action, and she has been a tribal

member for only three years!

Potawatomi get smarter as they get older. Where are our elders at the Shawnee Council? They need not worry that something will happen to cause them distress. Those times are past. Please come; we need your knowledge and experience. The power that makes Potawatomi history is the energy of the young and the wisdom of the old.

All the members of previous Business Committees who served their people should come to Council. Even if you lost an election, you also won one, too. Don't stay away. You will be honored as you honored your people when you served. Whether we agree or not, you deserve to be recognized in Council.

Many of our younger members feel that the Tribal Council is dull and not very interesting. They attend the pow wow but not the Council. Please come. It won't be long before it will be your job to lead. All the people at the Council will be related to you in one way or another. It will be something you should tell your grandchildren, just as your grandparents have told you about their early times. If you are over 18 years old you now have a vote. It is your duty to use it.

Those of you who attend the Council in Shawnee are to be congratulated for your concern and involvement. Please call up your kin and fellow members and encourage them to attend the Council or return their request for a ballot in the annual election.

JTPA Summer Youth applications being taken

The Citizen Band Potawatomi JTPA (Job Training Partnership Act) Program began taking applications for the Summer Youth Work Program on April 13, 1987.

The summer youth program is designed to help economically disadvantaged Indian youth between the ages of 14 and 21. The Program will begin June 1, 1987 and end on August 14, 1987.

To be eligible for the work program applicants must be able to furnish the following information at time of application:

- (1) Proof of residence in Pottawatomi, Lincoln, Cleveland or Payne County;
- (2) Verification of income for the past 12 months, including income from all family household members;
- (3) Verification of Indian Blood (must be a member of a tribe not served by CTSA);
- (4) Verification of draft registration if applicable.

Applications may be obtained at the Citizen Band Potawatomi JTPA Office, located across from Mission Hill Hospital, Monday through Friday from 8 a.m. to 4:30 p.m. For further information contact (405) 275-3121.

Attention: San Francisco

Will the person who discussed having a Potawatomi picnic for San Francisco tribal members please contact Joanna Nichol at 1619 Shoreview Ave., San Mateo, California 94401. Ms. Nichol has a location for the picnic.



Barrett, Levier, Owens at Denver Council

Only 1900 people voted in the recent Secretariat Election, out of 12,000 members. The issues that passed were the Charter, which will be a great help to tribal government and strong protection for tribal members, and the Constitutional Amendment requiring elections to fill long term vacancies on the Business Committee. The issue that lost by 48 votes was an amendment proposing longer, staggered terms of office. The election outcome tells us that over half of you who voted want to examine the records of your officials every two years like the U.S. House of Representatives,

HOW-NI-KAN PEOPLE OF THE FIRE

The *HowNiKan* is a publication of the Citizen Band Potawatomi Tribe, with offices located at 1900 Gordon Cooper Drive, Shawnee, Oklahoma.

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Change of address, submissions and subscriptions should be mailed to Route 5, Box 151, Shawnee, Oklahoma 74801.

Citizen Band Potawatomi Business Committee

Chairman — John "Rocky" Barrett
Vice Chairman — Doyle Owens
Secretary-Treasurer — Kenneth Peltier Sr.
Committeeman — Dr. Francis Levier
Committeeman — Bob F. Davis

HowNiKan Editor
Patricia Sulcer

Tribal Election 1987

How to file for office

April 27 signals the opening date for filing for tribal office.

To be considered an eligible candidate for office a person must be 21 years of age or older, an enrolled member of the tribe and reside within the boundaries of Pottawatomie, Seminole, Pontotoc, McClain, Oklahoma, Cleveland, Lincoln or Okfuskee county.

No person ever convicted of a felony, found civilly or criminally liable for a breach of fiduciary duty to the tribe or impeached or recalled from tribal office will be allowed to file for a tribal position.

To file for office an eligible tribal member must present a declaration of candidacy to the tribal secretary and the Election Committee or their designates. The filing fee is \$150 and must be presented in the form of a cashier's check at the time of declaration.

A candidate must file during

regular tribal business hours, 8 a.m. to 5 p.m., Monday through Friday. May 26 is the cutoff date for filing.

Positions up for election this year include three spots on the Grievance Committee, the Chairmanship, Vice Chairmanship and two Business Committee representative positions.

—How to vote—

All tribal members who will be 18 years old by June 27, 1987 are eligible to vote in this year's tribal election. Voting will be in person on the day of the annual General Council (June 27) held at the tribal complex or by absentee ballot. YOU MUST REQUEST A BALLOT TO BE ELIGIBLE TO VOTE ABSENTEE. Ballots will be mailed ONLY to those tribal members who have mailed in a request by June 6.

Requests for ballots must be in



Campaign advertising

Advertising rates and deadlines for 1987 candidates for tribal office have been set as follows:

Full page - \$100

Half page - \$50

Quarter page - \$25

All qualified candidates will receive a free quarter-page ad in the June edition of the HowNiKan. Deadline for receiving ad copy for the June HowNiKan is May 27. Deadlines for political ads to be published in issues other than the June edition are set at the 23rd of April and 15th of May. All advertising must be accompanied by either cashier's check or cash for the appropriate amount and be submitted to the HowNiKan office during normal office hours: Monday through Friday, 9 a.m. to 5 p.m.

writing. You may use the request form included in this issue of the HowNiKan or you may request a ballot by letter. Requests must

include your name, address and TRIBAL ROLL NUMBER. Requests submitted without roll numbers will be returned to the sender.

Ballots will be mailed by the Election Committee upon certification of the slate of candidates.

Request For Ballot

Name: _____

Street & P.O.: _____

City/State/Zip: _____

Roll No.: _____

Clip & Mail

Mail To: Potawatomi Election Committee, P.O. Box 310, Tecumseh, Oklahoma 74873

Come to the 1987 pow wow

Planning to attend the annual pow wow this year? The pow wow, held in conjunction with the Potawatomi General Council meeting, begins Friday, June 26 and ends Sunday, June 28. The Council meeting and on-site election voting will be on Saturday. Watch the HowNiKan for further agenda developments.

Persons wishing to camp at the pow wow grounds should contact Kenneth Peltier at (405) 275-3121. The following area motels offer accommodations to those less inclined to "rough it!"

Cinderella Motor Hotel, 623 Kickapoo Spur, Shawnee: (405) 273-7010

American Inn, 5501 N. Harrison, Shawnee: (405) 273-2000

Coachman Inn, 5531 N. Harrison, Shawnee: (405) 275-6720

Colonial Inn, 4800 N. Harrison, Shawnee: (405) 878-0120

Holiday Inn, I-40 & Highway 18, Shawnee: (405) 273-3000

Value Inn, 4981 N. Harrison, Shawnee: (405) 275-5310

Both the Cinderella and Holiday Inn offer meeting rooms of all sizes, as well as catering services.

Address Change Form

To: Citizen Band Potawatomi Roll Number _____
Indians of Oklahoma
Rt. 5, Box 151
Shawnee, Ok 74801

The following is my current mailing address. Please mail checks and other correspondence to same until further notice is given

Name: _____
(Include Maiden) (Please Print)

Box, Route
Or St. No: _____

Town or City: _____

State: _____ Zip Code _____

Birthdate: _____

Anderson history (from page 1)

Montreal, in 1760 and was a trader and voyager employed by the American Fur Company in the early days of Chicago. Antoine and Archange Ouilmette eventually had eight children: Archange (married to Trousoint or Tousan Tremblay and later John ? Mann), Elizabeth (married to Michael Welch of Chicago and, after his death, Lucius R. Darling, of Silver Lake, Kansas), Sophie, Joseph (born 1808), Lewis (born 1809), Michell (born 1813), Francis or Frank (born 1819), and Joesette (mentioned in the book "Waubun" and married to John Derosche).

To the northwest of Chicago, near the site of modern Milwaukee, traders Jacques Viveau, Alexander and Francis Laframboise and Antoine LeClair sold goods to Potawatomis, Winnebagoes and Menominees. Viveau and LeClair were married to Potawatomi women. Francis Laframboise was married to an Ottawa woman called Madeline or Madame and was later murdered by a Winnebago named White Ox at a trading house he had established in central Wisconsin. Traders from the area of the St. Joseph Valley included Joseph Bertrand and William Burnett. Burnett established a trading post and warehouse near the mouth of the St. Joseph River and married Kakima, daughter of Potawatomi chief Nanaquiba. Burnett's son, Abraham, later became prominent within the tribe during the mid 1800's.

In 1803, Captain Whistler arrived at Chicago to build the first Fort Dearborn on a small tract of land on the north bank of the Chicago River that had been ceded at the Treaty of Greenville in 1795. When the troops came to Chicago they found four huts on the north bank of the river, one of them belonging to Antoine Ouilmette. Ouilmette's chief dependence for a livelihood, apparently, was the transportation of travelers and their baggage. On June 14, 1806, Ouilmette was charged by John Kinzie for the hire of a wagon and oxen to transport a trader's goods to the forks of the Illinois River. Mr. Kinzie was a Chicago trader and, in 1806, also sold such items as: tobacco at 50 cents a pound, whiskey at 50 cents a quart, powder at \$1.50 a pound and shot at 33 cents a pound.

In the summer of 1820, a traveller named John Tanner passed through Chicago with his family, going by canoe to St. Louis. In Tanner's narrative, he recounted how his progress was halted by the low state of water in the Illinois River. During this time he suffered greatly from illness and destitution. He was rescued from his plight by Antoine Ouilmette, who had been to carry some boats across the portage. Although his horses were gravely worn from their long journey, he agreed for a moderate price to transport Tanner and his canoe 60 miles - and if his horses should hold out, twice the distance or the length of the portage at this stage of the river. In addition, he lent Tanner, who was weak from illness, a young horse to ride. Before 60 miles had been traversed, Ouilmette was himself taken sick, and as there was now some water in the river, Tanner dismissed him and attempted to descend the river in his canoe.

Ouilmette's name also appears prominently in accounts of the Fort Dearborn Massacre of August 15, 1812. During the massacre Black Partridge, Waubensee, Keepotah and Billy Caldwell (Sauganash) protected the family of John Kinzie and Margaret Helm (Kinzie's step-daughter) and eventually hid Mrs. Helm at Ouilmette's hut. Mrs. Helm reportedly hid in the house under a large feather bed as Archange Ouilmette's sister, Mrs. Bisson, sat on the bed sorting and arranging a patchwork quilt. Young Potawatomi braves searched the house but did not detect Mrs. Helm. The Fort quartermaster - Sergeant William Griffith - also hid out at the Ouilmette place, taking refuge in the garden behind some currant bushes. The family stripped him of his uniform and dressed him in a suit of deer skin, with belt, moccasins and pipe, like a French trader, and helped him escape out of Chicago with the Kinzies.

It is said that, after the massacre, Ouilmette was the only white inhabitant of Chicago and was held in high regard by members of the tribe. When troops arrived at Chicago in 1816 to build the second Fort Dearborn, he and his family were living there alone with the half-breed chief Alexander Robinson (Chechepinquay). Ouilmette and Robinson cultivated the field formerly used as the garden of the fort, raising good crops of corn. The crop of 1816 was sold to Captain Bradley after his arrival to rebuild the fort and they were also engaged by the soldiers to harrow the ground for a vegetable garden. Not everyone had a high opinion of Ouilmette, however, and Moses Morgan, who was employed in the construction of the second fort, described his appearance as that of a "medium sized half-starved Indian."

Also after the massacre, in 1812, Jean Baptiste Beaubien came to Chicago. During that year he took his first bride, an Ottawa woman named Mahnawbunnoquah, who would become the mother of his two sons, Charles Henry and Madore. He later married again, to Joesette Laframboise, daughter of Francis Laframboise (Jr?). According to "The History of Chicago," this Francis Laframboise was probably the son of Alexander or Francis Laframbois, the traders at Milwaukee. Francis Laframbois (Jr.) was possibly the Francis married to the Potawatomi woman named Mkoquajua Archange and, according to a genealogy chart at the tribal office, they were the parents of Claude Laframboise. However, this is not clear, and other sources indicate that Fran-

cis (Jr.) was a brother of Claude and not his father.

Claude Laframboise (born about 1795) was employed by the American Fur Company as a boatman and was engaged at Mackinac on July 16, 1819 for one year at a salary of \$1,000. Madame Laframboise was also engaged by the company in 1818 as a trader at Mackinac for an annual salary of \$500. Among others employed by the American Fur Company around this time were several members of the Bourassa family: Alexander, Leon and Eloy. Claude Laframbois was later married to a Potawatomi woman, possibly Shawwenoquah, and they had at least one daughter, Margaret, who was born in 1825. Claude was also mentioned in the book "Waubun" in a story involving a young Potawatomi boy, Tomah, who was going with trader Kinzie to Fort Winnebago and civilization for the first time:

"Tomah had been equipped in jacket and trousers, with the other articles of apparel necessary to his new sphere and character. They were near Aux Plaines, and approaching the residence of Glode (Claude) Laframbois, where Tomah knew he should meet acquaintances. He asked leave to get out of the wagon and walk a little way. When the gentlemen next saw him he was in full Potawatomi costume. Although it was bitter winter weather, he had put on his native garb rather than show himself to his old friends in a state of transformation."

The town of Chicago gradually became an important trading village and in 1825 the assessment roll of John L. Bogardus, assessor of Peoria County, shows fourteen taxpayers in Chicago as follows:

Tax Payers Names	Valuation	Tax
1. Beaubien, John B.	\$1,000	\$10.00
2. Clybourne, Jonas	625.00	6.25
3. Clark, John K.	250.00	2.50
4. Crafts, John	5,000	50.00
5. Clermont, Jeremy	100.00	1.00
6. Coutra, Louis	50.00	.50
7. Kinzie, John	500.00	5.00
8. Laframboise, Claude	100.00	1.00
9. Laframboise, Joseph	50.00	.50
10. McKee, David	100.00	1.00
11. Piche, Peter	100.00	1.00
12. Robinson, Alexander	200.00	2.00
13. Wolcott, Alexander	572.00	5.72
14. Wilette (Ouilmette), Antoine	400.00	4.00

By 1826, near Chicago, at an area called Hardscrabble, there were five or six cabins, several of which were occupied by Laframboise families, of whom there were four: Francis Sr. Francis Jr., Joseph and Claude (Joseph and Claude being described as brothers). In 1830, the Federal Census listed among others the Antoine Wilmet household at ten persons, Joseph Laframboise with seven and Glowed Laframboise with four. Also, in another document, many of the mixed-blood leaders of the tribe were included in a "petition of the Catholics of Chicago to Bishop Rosati of St. Louis for a resident priest" dated April 16, 1833. Among the names affixed to the document were:

Noms (Names)	Nombres (Numbers)
J Bt Beaubien & Family	14
Joseph Laframboise & Family	7
Jean Pothier & Family	5
Alx Robinson & Family	8
Alxais Laframboise & Family	4
Claude Laframboise & Family	4
Antione Ouilmet & Family	10
Leon Bourassa & Family	3
Louis Chevalier & Family	3
B. Caldwell & Family	5
Mark Beaubien & Family	12

Also among the early inhabitants of Peoria County (which included Chicago in the early days) was Trousoint or Tousan Tremblay, originally from Montreal, the son of Elieen and Appoline (LaVoie) Tremblay. Trousoint Tremblay may possibly be the same person as the "Turano Tremble" aged 88, listed on the 1863 Kansas allotment roll and indicating he was born in about 1775. Trousoint Tremblay married Archange Wilmette in 1813 at Cahokia and they were the parents of daughter Mary (Marie), who was born in Peoria County, and son Lewis.

On an 1818 Illinois census there is a "Touissant Trombler" listed with a household consisting of "1 free male, 21 and over" and two other family members (presumably wife Archange and one of the children). However, the marriage of Trousoint and Archange did not survive and they were divorced on June 8, 1830. Trousoint was not present at the divorce hearing. Less than two months after the divorce, on August 3, 1830, Archange Tremblay apparently remarried Mr. John ? Mann.

While these families were in the Chicago area, the area near Peoria, Illinois was another location of the Potawatomi. As early as 1790

Lagesse and other Potawatomi established villages near the northern shores of Lake Peoria. In 1812 one estimate shows a population of approximately 125 persons in what is now Peoria. According to "The History of Peoria," among the early inhabitants near Peoria were Antoine LeClair, Antoine Bourbonne and the old French trader Bisson (pronounced Besaw) who lived at Wesley.

Later, in the mid 1830's, Mary Trombly married John Anderson and they eventually had three children: John Charles (born 12/24/1837), Mary Ann (born 4/1/41) and Peter (1845). The identity of the correct John Anderson has not been determined absolutely as of the date of this writing. In one reference, John Anderson is said to have been born in New Orleans, Louisiana and came to Peoria in the early 1830's. Additionally, "A History of the State of Oklahoma" states that Mary Ann was born in New Orleans while her parents were on a visit there. Another reference states that John Anderson was from Kentucky but came to Peoria in the 1830's more recently from Indiana. George Edward Anderson tells a family story of John Anderson coming originally from Sweden and later being adopted into the tribe after a ceremony of "crossing wrists" with a Potawatomi chief.

Part of the difficulty in determining the correct John Anderson is that there are various references to John Anderson during the 1830's and 1840's in the same general location, i.e., Peoria County, the town of Peoria and the town of Chicago. According to the 1843 and 1844 Chicago directories there is a John Anderson "proprietor" at Washington Hall and in the 1845-46 edition John Anderson is shown as running a boarding house on Dearborn between Madison and Monroe streets. There is no John Anderson listed in the 1839 editions, a year after his son John was born. There is however, a John Anderson of Chicago in the 1846-47 city directory, listing his occupation as blacksmith, the same trade that his son John would later pursue. There is no John Anderson listed in the 1847-48 Chicago directory, but there is one listed in the 1848-49 and 1849-50 editions, listing his occupation as wagon-maker.

The John Anderson of Peoria is also described as a common blacksmith upon his arrival in Peoria. I have received more information regarding the John Anderson of Peoria than any of the others, though the fact that he is the correct John has not been absolutely determined. John and Mary (Trombly) Anderson's second son, Peter, was born in about 1845 and John the father died several years later, 1847 being the most often cited date. However, John Anderson of Peoria is shown on an 1850 census in Peoria. The John Anderson at Peoria is listed on an 1840 list of delinquent taxes in Peoria, Illinois as the patentee owing the "Ills Land Co." for "ne 6 (11n 6e)."

By 1844 this John Anderson household was located at block 4 of Fulton street between Washington and Water. Also living at block 4 was Bathsheba Anderson "widow". John Anderson's financial position eventually improved because in about 1843 he became a partner in a plow manufacturing venture with William Tobey, who had arrived near Peoria at Charleston (now Brimfield) in 1838. According to "The History of Peoria," Tobey had been a wagon or carriage maker from New England and John Anderson was a blacksmith. Their business went by the name of Tobey & Anderson and was located on Fulton Street between Washington and Adams on the river.

An advertisement in the 1844 Peoria city directory states:

Peoria Plow Manufactory: The subscribers respectfully announce to the citizens of Peoria and the adjoining counties, that they are constantly engaged in making Plows of various sizes and most approved models, which they believe will bear a favorable comparison with any manufactured in the western country. For strength, durability, lightness of draft, and perfect finish in workmanship, they are unequalled, and are warranted to scour in any soil, after receiving a soil polish. We shall spare no effort to please those who may favor us with a call, and if we have not the article they may wish, we can get it up at short notice. Tobey & Anderson, Peoria, May 1, 1844.

By the time of John Anderson's death, many Potawatomi families had removed to near Council Bluffs, Iowa as a result of the U.S. Government's removal policy of the 1820's and 30's. The government established an agency at Council Bluffs in April, 1837 and by August of that year approximately 1,450 persons, led by Billy Caldwell, had resettled in Iowa. Antoine and Archange Ouilmette came to Council Bluffs in 1838 from Chicago and both died there; Archange in 1840 and Antoine in 1841. Their son, Joseph lived at Council Bluffs until 1844 when he moved again to Maple Hill, Kansas. Their daughter, Archange (Wilmette) Tremblay also lived at Council Bluffs for a time, as did the widow Mary (Trombly) Anderson and the three Anderson children. Mary died at Council Bluffs in 1848.

Margaret LaFromboise, daughter of Claude and Shawwenoquah, also lived in Iowa and had at least four of her seven children there (Elizabeth, Davis, Thomas and Julia). Margaret LaFromboise earlier had married John Hardin, of Missouri, on September 8, 1842. John Hardin was born October 17, 1815 and was the second child of Davis Hardin (born April 5, 1784) and Elizabeth Simpson (born October 17, 1788). The other children of John and Elizabeth (Simpson) Hardin were: Elizabeth Williams (born 1812), Richard Simpson (born 1817), John Allen (born 1819), Henrietta Harris (born 1821), Rosannah Jane (born 1825) and Martin Davis (born 1826).

John and Margaret (LaFromboise) Hardin lived at Council Bluffs until about 1860 when they moved to the Silver Lake, Kansas area.

Some other members of Hardin families who were early residents of the area stayed in Council Bluffs after most of the tribe had removed again to Kansas. One of them, William D. Hardin, born October, 1856, in Council Bluffs and educated there, eventually became the City Assessor in 1890. In 1896 he wrote to his cousin Davis Hardin in Oklahoma Territory:

Council bluffs, Iowa, Jany 14 1896
Mr Davis Hardin
Shawnee Okla

Dear Sir:

I am going to try to visit you the last of this or 1st of next month - Is there any law against shooting Quail in your country in January or Feb?

Yours Truly,
W.D. Hardin

Was down in Missouri about two weeks ago to see Uncle Dick (your fathers brother) he is past 81 and in good health

The agency at Council Bluffs, Iowa was eventually closed in 1848. Earlier, in 1846, a treaty was effected resulting in a new reservation for the tribe near Silver Lake, Kansas. In the spring of 1847, Joseph LaFromboise (born 1798) was among the first of a group to remove to the Silver Lake, Kansas area. Joseph and his wife, Therese, had a large family and built a house on the highest point of ground on the east bank of Silver Lake. In one article, Joseph reportedly had two wives and eighteen children. As a result of previous treaties with the U.S. he also received annual annuities for himself and his children. One of his daughters, Monique, recalled: "We had plenty of money and plenty of fun."

The Anderson children arrived at Silver Lake, Kansas in about 1851, making the trip from Council Bluffs, Iowa with their grandmother, Archange (Wilmette) Trombly. Shortly thereafter, John was sent to school in Missouri, to a place about three miles from Westport, Missouri. He had first attended a district school in the neighborhood of the reservation at Council Bluffs. John remained at school in Missouri for about five years then left to learn the blacksmith trade at Westport. He worked there for about two-and-a-half years for board and a few new clothes, then eventually went back to Silver Lake in about 1858 and in 1862 married Elizabeth Hardin. John's brother Peter later married Elizabeth's sister Julia (age 16) on July 3, 1871 at Shawnee County, Kansas, shortly before coming to Indian Territory.

Later, John was involved in tribal business and also worked as a blacksmith in Kansas. Elizabeth (Anderson) Kremenak (granddaughter of John Anderson) recalls spending many hours listening to her Grandpa tell of his experiences as a boy. During the Civil War he was a blacksmith and took care of the mules that pulled the cannons for the military. He also told her about how hard it was to get food for the mules and the Army during the war.

In 1854, Madore B. Beaubien settled at Silver Lake and worked as a merchant and trader there. He was married to Therest Hardin Lafromboise (daughter of Joseph Lafromboise) on June 2, 1854 at the Baptist Mission. Therest had earlier been married to Allen Hardin and still earlier, David Watkins of Chicago. At her Chicago wedding, the following account was given:

"The ceremony was performed by Rev. Isaac W. Hallam, pastor of the St. James Episcopal Church of this city. Everything was heightened, well worthy of an Indian chief's daughter. The house was of no particular use, as it was full and surrounded with people. This wedding made a strong impression on my mind, as it was the first time I ever saw the Indian war-dance. Some of the guests not only had their tomahawks and scalping knives, bows and arrows, but a few of them had real scalps which they pretended they had taken in the various Indian wars. Their faces were decorated with all the favorite pictures of the Indians. And some of our young white men and ladies played the part of the Indian so well that it was difficult to distinguish them from the real ones."

In Kansas, the California and Oregon Trail joined the military road from Ft. Leavenworth just a little east of Silver Lake, passing through as the great highway north of the Kansas River, making this location particularly desirable. Also, according to Potawatomi historian, Dr. R. David Edmunds, another reason that this area was so desirable was that the Potawatomi women were widely known as "knockouts", i.e. beautiful. There was a lot of travel through this area and several ferries on the Kaw or Kansas River were operated by members of the Ogee family: John, Joseph and Lewis. The Kennedy family was also prominent in the Silver Lake area and at nearby Uniontown where one of the Kennedy's along with Mr. Freeman built a ferryboat in 1852 that was operated by Sidney W. Smith. Joseph Wilmette operated a ferry in the area for some time and also freighted wheat to Topeka.

Roy Charles Willmetts (grandson of Joseph Willmetts) tells a story of how, when on the way home from freighting in western Kansas, Joseph and three other men were caught in a blizzard. Eventually forced to stop, Joseph said he knew of an Indian camp where they could seek shelter, but only one of the men was willing to go with

(continued page 6)

Anderson (continued)

him. Climbing over a bank, Joseph yelled out and an Indian answered, leading them to the camp. After a day or so the two men left the camp and returned to their wagons only to find that the two men left behind had burned the wagons for warmth - and had frozen to death in spite of their efforts.

At Silver Lake, Kansas, most of the provisions were brought in by wagon from Weston, Missouri, usually with a train of wagons making the trip twice each year, crossing the Missouri river on a ferry boat. However, freighting work was sometimes hard to come by according to a letter to Joseph Wilmette from his friend Peter Roberson:

Fort Riley, Kansas
January 15th 1864

Mr. Joseph Willmott, Dear Sir,

I got back here all right yesterday morning and take this opportunity to write to you. I would advise you not to come here to haul wood for there is more teams here than can get employment. We have got marching orders to start at a minutes warning. I don't know when we will start or where we will go to. they are paying two dollars a cord for chopping wood here. you can see for yourself whether you can do anything here or not.

Your friend,
Peter Roberson

By 1860, many of the tribal members desired that the thirty square mile reservation in Kansas be allotted to members of the tribe. Madore b. Beaubien was an interpreter and one of six commissioners appointed by the tribe and approved by the U.S. Government. Under two treaties dictated by railroad interests, the reservation was divided up. The "Mission Indians" around St. Mary's took their share in individual allotments and later become known as the "Citizen Band." The "Prairie Band" was allowed a nine mile square tract in the northeast corner of the old reservation. However, the allotment procedure was riddled with fraud and graft against the tribe and by the end of the 1860's most of the Potawatomi around St. Mary's had been cheated out of their farms. In an 1863 government report on the allotments from Special Commissioners, Edward Wolcott and W. W. Ross to Hon. Wm. P. Dole, the Commissioners stated:

"...after the allotments were completed we delayed, in pursuance of verbal instructions from you, making our report, in order to give an opportunity to as many as wished to do so, to give up their allotments and remove to Indian Country, in accordance with the terms of a treaty which the Agent of this tribe is now endeavoring to negotiate with them...Should the effort to negotiate a treaty with this tribe, by which a portion of them agree to remove to the Indian Country, be successful, it is not doubted by us that a considerable number of those who have taken lands in severalty will give up their allotments and go with their brethren. With this view, it seems to us advisable to defer for a time, the issuing of certificates for the allotments herewith reported..."

In all, about 1,400 persons were allotted lands in Kansas in 1863. The Andersons, Hardins, Wilmettes, LaFromboises and Bourbonnais were among the families allotted lands in Kansas. Some of those named with special notations included Me-yain-co (chief), We-we-say (chief), Joseph Lafromboise (chief), George L. Young (headman), John F. Tipton (headman) and Ma-zhe (chief).

By 1871 the first of the Potawatomi families had arrived in Indian Territory. Among the first families were the three Andersons and their spouses; Pete and Julia (Hardin) Anderson, John and Elizabeth (Hardin) Anderson and Antoine and Mary (Anderson) Bourbonnais. In Indian Territory, Mary and her husband worked closely with Rev. Franklin Elliot of the Society of Friends at the Shawnee Mission and Mary was the first Sunday School Superintendent in the county, from

1873 until 1900. Antoine, along with George Pettifer, served as Trustee for the Clardyville School. The Bourbonnais had five children; Aaron F. (born about 1862, Kansas), John A., Leve A., Ozetta (wife of W. F. Jenks) and Amelia Hudson.

Other early inhabitants of the new reservation included Jacob and Sophia (Vieux) Johnson. Jacob and Sophia were married on June 9, 1856 at Indianolie, Shawnee County, Kansas. They built a two room log cabin at Pleasant Prairie near the present location of Wanette Cemetery. Jacob and Sophia had a daughter, Rachel, who married John Wall. Rachel and John's daughter, Sadie, later married David (?) Hardin.

Josua E. Clardy, merchant, was also among the first seven families to arrive at Indian Territory, however, he returned to Kansas in 1876. One story states that in the spring of 1876, an Indian outlaw attempted to rob Clardy at his store, located south of present Wanette. Clardy resisted, and a fierce battle ensued. During the fight, Clardy finally killed his antagonist with his hunting knife, although suffering multiple wounds to himself from a similar weapon. Shortly thereafter, he returned to Kansas becoming a newspaperman and in 1879 was the owner of the "Pottawatomie Chief" at St. Mary's Kansas and the "Kansas Agriculturist" at Wamego, Kansas.

Davis Hardin arrived in Indian Territory after 1875 and along with Pete and John Anderson, Thomas Hardin and many others, was active in Potawatomi business matters. As tribal secretary for some time, Davis Hardin was involved in matters including legal claims against the government which were apparently being pursued in 1889 according to a deposition stating:

"...Alexander B. Peltier and Davis Hardin who, being first duly sworn according to law, disposes and says, each for himself, that they are the identical persons who by authority of a Council of the Citizen Band Pottawatomie Indians held October 23, 1889, executed an instrument of writing authorizing and empowering Anthony F. Navarre to present and prosecute certain claims of said Indians against the Government of the United States, as therein set forth, that the time agreed upon for said instrument of writing to run was five years from the date thereof, and that it was so set out therein before the same was signed executed and acknowledged by us."

Also in 1889, Charles D. Anderson (born 1863, Kansas) who was the oldest son of John and Elizabeth, married Anna Marie Mueller on July 1, 1889 at the home of his parents in Shawnee. Anna Marie Mueller was the daughter of Matthew and Elizabeth (Lang) Mueller and was born in Gieslitz, Germany on February 25, 1870. In 1883 she came to America with a family by the name of Steuber and they made their home in Wichita, Kansas. She stayed with the Steuber family for some time and later in the home of Mr. and Mrs. Charles Greifenstein of Wichita. Charles and Anna Marie (Mueller) Anderson eventually had seven children, all born near Shawnee: Fred Charles (1890), Herman Edward (1892), Osie (1894), Charles Henry (1897), Joseph John (1901), Marie Louise (1904) and Sophie Esther (1907).

On March 28, 1889, Anna Marie's sister, Sophie Mueller, left Germany to come to America and on April 17, 1889, arrived in Wichita. In 1893 Sophie was united in marriage with one of Charles Anderson's younger brothers, John Anderson, Jr. Elizabeth (Anderson) Kremenak, daughter of John and Sophie, recalls the story that her mother travelled from Coffeyville, Kansas to Shawnee Town, Oklahoma by stage coach. Sophie was the only woman aboard the stage filled with cowboys. She could not speak English and she wore a note around her neck telling where she was going. John eventually taught her to speak English. John and Sophie had four children in Oklahoma; George Albert (1894), Marie Elizabeth (1895), Grace (1898, died in infancy) and Benjamin Nathan (1900).

John and Sophie were employed by the U.S. Government at the Mission near Shawnee and they worked there for a number of years. John was the overseer of the government farm and Sophie worked as a seamstress, cook and matron. Elizabeth (Anderson) Kremenak also tells the story of when she was four years old her father ran a thresher crew with four covered wagons and the thresher went all the way to the Colorado state line. One wagon had food supplies and they carried water in barrels and refilled when they could find water. Her mother did all the cooking. They had a small stove and set it up at each stop where they were threshing. She and her brother, George, had small wooden shovels which their father made. They had to take a bucket and go out and gather cow chips, dry ones, so their mother could burn them in the cook stove. The baby sister, Grace, died on the way home and was buried somewhere near the present state of Colorado. When the family returned to their home, the father took a team and buckboard and went out and got her body, and now she is buried in Tecumseh Cemetery.

In 1891, lands were allotted in Oklahoma to members of the tribe. Shortly thereafter, on December 25, 1891, Pete Anderson was killed by cattle rustlers east of Choctaw. Various accounts of the incident differ somewhat, but the description of the tragedy as told by Elizabeth (Anderson) Madole (niece of Pete and grandmother of William Madole) states that Pete was working for the government as a lawman when he discovered, by accident, some men butchering cattle. They were rustlers. They didn't want to be discovered, so they shot Pete off his horse, killing him instantly.

After Pete's death, John Anderson worked for the tribe for a number of years in connection with the allotment process. However, obtaining title to allotted lands proved to be difficult, even nine years later, according to a letter from John Anderson to Davis Hardin:

Washington D.C. Feb 13, 1900
Davis Hardin, Shawnee, O.T.

Dear Brother your letter of 10th inst received and in answer will say, that I have tried to get the Indian office to recommend a bill to congress to give you and Tom Lazzell, John Clinton, Peyton and several others patents to your lands in fee simple but they refused my request. I then got Capt Beall to assist me but all the good talk we could do, done no good, they say it is strictly against the rules & policies of the Indian office to give Indians patents in fee simple. We then thought of putting in a bill in congress any how, but Mr Flynn advised us not to for the Committee would not approve of a bill that the Indian office would not recommend so we were compelled to drop it. If you had bin

Ten Sources Of Catholic Indian Mission Records

Christian missions have played a crucial role in the long history of Indian to non-Indian relations. The Catholic Church, in particular, has initiated and sustained mission programs on a substantial scale. The surviving records of Catholic activities are incomplete and widely dispersed. However, much of the documentation is preserved and available. Ten major sources are described below.

NATIONAL SCOPE

(1) Marquette University, Milwaukee. The Bureau of Catholic Indian Missions Records, and six other mission collections (1840-present, 300 plus feet) pertain to the history of the Bureau, relations with the federal government, and interaction with most tribes and Catholic Indian missions within the United States from the Nineteenth Century to the present. Substantial quantities of material exist on many tribes within the following 15 states: Arizona, California, Idaho, Michigan, Minnesota, Montana, Nebraska, New Mexico, North Dakota, Oklahoma, Oregon, South Dakota, Washington, Wisconsin, and Wyoming.

(2) Sisters of the Blessed Sacrament, Bensalem, Pennsylvania. The records of Katherine Drexel, and the order she founded, the Sisters of the Blessed Sacrament (1876-present, 190 plus feet), are held by this archives. Mother Katherine and her order were actively involved in Indian missions, particularly in the southwest.

NORTHEAST AND MIDWESTERN REGION

(3) Jesuit Relations and Allied Documents, Ruebin Gold Thwaites, ed., State Historical Society of Wisconsin, 1898. This 73 volume publication of Seventeenth and Eighteenth Century records, compiles material from numerous sources, particularly the Society of Jesus Centre de folklore, St. Jerome Quebec and the Bibliotheque Nationale, Paris. It pertains to early Jesuit interaction among tribes in the St. Lawrence River and Great Lakes area.

(4) Bishop Baraga Association, Marquette, Michigan. The papers (1800-1868, 52 feet) of Frederick Baraga, western Great Lakes Indian missionary and first Bishop of Marquette, Michigan are preserved in this archives.

NORTHWESTERN REGION

(5) Oregon Province Archives of the Society of Jesus, Gonzaga University, Spokane. This archives contains the records (1842-present, 150 plus feet) of Jesuit missions and missionaries in Washington, Idaho, Montana, and Alaska.

SOUTHWESTERN REGION

(6) Archdiocese of Santa Fe Archives, Albuquerque. Records of Franciscan and other Catholic Indian mission activity in New Mexico (1680-1850, 81 rolls of microfilm) are preserved here.

(7) Barker Texas History Center, University of Texas at Austin. It contains records of early Spanish period Texas missions (1720-1830, 100 plus feet).

(8) Catholic Archives of Texas, Diocese of Austin. This repository also contains records of early missions in Texas (1690-1820, 244 feet of manuscripts, 200 feet of books and periodicals, and 150 feet of newspapers).

(9) New Mexico State Archives, Santa Fe. This archives houses two collections including Catholic Indian mission records in New Mexico: the Spanish Archives of New Mexico (1621-1821, 42 rolls of microfilm).

(10) Southwestern Mission Research Center, University of Arizona, Tucson. This archives also contains Spanish period mission records (1590-1790, 200 rolls of microfilm).

(Courtesy of Marquette University Memorial Library, Department of Special Collections, Milwaukee, Wisconsin)

What They Say About . . .

Mark Beaubien

Mark, a younger brother of Jean Baptiste Beaubien, was also a notable figure in the pioneer stage of Chicago history. He came to the place in 1826 and after purchasing of James Kinzie a log cabin which stood on the east side of Market Street a short distance south of Lake Street, built a frame addition to it in which he opened a tavern and hotel. The hotel bore the name Sauganash in honor of the mixed-blood Potawatomi chief, Billy Caldwell, to whom had been given the soubriquet of Sauganash or "Englishman." Besides the Beaubiens, there were among the Catholic residents of Chicago in 1833, Antoine Ouilmette, a settler there since 1790 and one of the first white men to take up his residence in the place; Clause and Joseph Laframboise, traders of mixed French and Indian blood, originally from Milwaukee; Pierre LeClerc, (Pierish Le Claire), also Indian mixed-blood, who fought in the Fort Dearborn affair and in his capacity of interpreter arranged the terms of surrender; and Daniel Bourassa, whose cabin stood on the west side of the river a short distance south of the forks.

The Catholic Church in Chicago
Gilbert J. Garrathan
Loyola University Press, Chicago, Illinois 1921
University Microfilms, Ann Arbor, Michigan 1968

Alexander Robinson

Alexander Robinson was the son of a Scotch trader and an Ottawa woman. He married in 1826 Catherine Chevalier, daughter of the chief of a Potawatomi band, on whose death he succeeded to the chieftancy of the band. He received from the government a reservation of land on the Desplaines River, where he died in 1872.

Alexander Robinson's cabin on the banks of the Desplaines was about six miles north of Riverside Township of Leyden, Cook County, Illinois. In November, 1920, the forest preserve district of Cook County acquired title to 80 acres of the original Robinson Reserve, the price paid being \$12,600. The circuit court gave permission to Mrs. Mary Ragor, a daughter of the chief, 85 years old, to continue to reside on the lands on which she was born. The chief's two daughters, Cynthia and Mary, were pupils at the Sisters of Mercy Academy, Wabash and Madison Streets, in the early fifties.

"Among the pupils of St. Xavier's Academy and boarding school in the days that I am recalling, were the daughters of Chief Robinson of the Potawatomi Tribe of Indians. I must say that the two girls, Cynthia and Mary Robinson, were the best behaved girls in the school. They were in every way a credit to the school. The chief and his wife would often come in from the reservation at Desplaines in 1852 and stop at the convent all night."

Ibid, page 41

(continued, page 8)

Anderson (continued)

here in person you might have got pattenes for yourself and some of your family but I think it is too late now for Mr Flynn's bill has past the House and will most likely become law and the Indian office thinks that is good enough for us so you can tell the potts it is no use writting to me for pattenes for I cant get them. I may get a patten for myself and some of my children by tight squeeze maby so I dont kno. This leaves me well as usual,

Respectfully,
Your Bro,
John Anderson
No. 231 Penns. Ave N.W.
Washington, D.C.
I expect to be here three or four weeks longer

Of course, most allottees eventually received title to their land and many subsequently sold their allotments. John Anderson and his children took their allotments near Shawnee; the Pete Anderson children took their allotments near Choctaw. Many of these families continued to reside in the area, but most of our tribal members live outside the "service area" of the tribe and the Anderson descendants have also spread to various states and locations. I have been fortunate to receive information over the last year from these distant cousins and I thank them for their help in continuing the story of the Anderson family up to the 1900's.

What They Say *(continued from page 7)*

Chicago Catholics

Signatures on a petition from the Catholics of Chicago in 1833 (number signifies number of family members): Thomas J.V. Owen, 10; J.B. Beaubien, 14; Joseph Laframboise, 7; Jean Pothier, 5; Alexander Robinson, 8; Pierre Leclerc, 3; Alex Laframboise, 4; Claude Laframboise, 4; Jacques Chassut, 5; Antoine Ouilmette; Leon Bourassa, 3; Charles Taylor, 2; J. Bt. Miranda and sisters, 3; Louis Chevalier and family, 3; Patrick Walsh, 2; John Mann, 4; B. Caldwell, 1; Dill Saver, 1; Mark Beaubien, 12; Dill Vaughn, 1; James Vaughn, 1; J. Bt. Rabbie, 1; ...

Ibid, page 45

From Father St. Cyr's records of baptism in Chicago: August 30, 1833, Francois, son of Joseph Laframboise and Jacquet Peltier. Godparents: Mark Beubien and Josette Laframboise.

Ibid, page 97

From Father St. Cyr's marriage records: March, 1835, when he married Mark Bourassa, son of Daniel Bourassa and Josette Chevalier, daughter of Louis Chevalier and "gave them the nuptial benediction in the Catholic Church of Chicago." (The second marriage in Chicago performed by St. Cyr)

Ibid, page 99

Louis Chevalier

Ensign Schlosser faced a difficult task at Fort St. Joseph. Although they agreed to the British occupation of the Fort, the St. Joseph Potawatomis did not welcome British traders into their villages. French officials in Illinois still considered the St. Joseph warriors to be "the most faithful to our interests of all the Indians," and many St. Joseph Potawatomis resented the British presence in their homeland. Moreover, the French mixed-blood traders among the St. Joseph villages were eager to supply the Potawatomis through French merchants in Illinois. Led by Louis Chevalier, a french trader married to a Potawatomian woman, the French community on the St. Joseph was afraid to openly oppose the British, but many disliked the British garrison and spread rumors that the French King would send a new army into the west. Chevalier played a waiting game, maintaining his ties with the Potawatomis but taking measures to ingratiate himself with the British.

Potawatomis, Keepers of the Fire
Dr. David Edmunds
University of Oklahoma Press, 1978
page 78

Alexander Robinson (again)

Alexander Robinson, "Indian Robinson," Chee Chee Pin Quay, Chee Chee Bing Way, or Tshee Tshee Beeng Guay, his Indian name, meaning "Blinking Eyes", from a peculiarity attending the appearance of his visual organs, it is believed was born at Mackinaw, or that immediate vicinity. His mother is understood to have been wholly or in part of the Indian race. In a newspaper article of some years ago it is stated "His maternal grandfather was a Frenchman and his father was a British officer in the Garrison at Mackinaw, where he passed his boyhood. He is believed to have been about 104 years old at the time of his death."

His gravestone tells that he "died, aged 110, April 22nd, 1872."

Mr. Blanchard's history credits the statement that he was 110 years old, quoting Robert Kinzie, who believed he was older than his (Kinzie's) father.

The following communication, however, appeared in the Chicago Times in September, 1880:

An Apochryphal Methuseler

To The Editor - Your ancient historian - or writer of ancient history - tells us that the monument at the grave of Alexander Robinson, "Chief of the Pottawatomies," etc., has recorded the years of that patriarch as one and one-tenth of a century. "Chief" Robinson died April 22, 1872. If he was 110 years old at the time of his death he must have been born in 1762. Your historian says his father was a captain in the British army stationed at Macinac, and his mother a half-breed woman who the amorous captain found there. Unfortunately for the verity of this romantic tale, there were no British officers or soldiers at Macinac in 1762. The conquest of Canada by the british expedition under

Gen. James Wolfe, occurred in 1760. In 1762 a military expedition penetrated as far as Detroit. In 1763 Macinac was first taken by a British force commanded by George Etherington, who moved thence to Green Bay. The French commandant at Macinac, when Etherington arrived there, was M. Langlade, who received from Etherington permission to live at "La Bayes" (now Green Bay) but he does not appear to have retired to that place immediately, and seems, after Etherington's departure from the Island, to have still been addressed as commandant. The first record of a British garrison on the island of Macinac appears to have been in 1775, when A. DePeyster was commandant. These historic facts are hardly compatible with the assumed birth of "Chief" Robinson at Macinac in 1762.

The writer hereof heard "Chief" Robinson testify on the witness stand in the famous "sand bar case" (Bates vs the Ill. C.C.R. Co.) in 1858 when he was questioned by the attorneys (among them Abraham Lincoln) concerning his age. He had no idea how old he was; did not know the date or place of his birth, and could give no data from which either could be affixed or inferred. He was a very old man, that was apparent; yet his memory of events, localities, etc., in his earlier days was fairly clear. According to the inscription on his tombstone, he must have been at that time 98 years. No one who saw or heard him could believe he was nearer than 20 or 30 years of that age. The fact is, Mr. Editor, these cases of modern Methuselahs, will not bear investigation. Examination will too often show as in the case of Robinson, the Methuselah had no knowledge of his own age.

(s) Skeptic

It would be a difficult matter to establish the age and the line of ancestry on the paternal side of Alec Robinson. This condition of mystery and doubt, which broods over his birth-record, led Alec, sometimes, to burlesque his own genealogy. Yet after an interview had with him in 1866, by Mr. Draper, secretary of the Wisconsin Historical Society, Mr. D. says: "His father was a Scotch trader and his mother an Ottawa woman; and Robinson, the son of this woman, was born at Mackinaw in 1789." There seems a variety of opinion regarding the number of years that Alec Robinson had lived upon the earth. We ourselves are impressed with the belief that the Chief at his death in 1872 had not passed his 85th birthday or was 25 years younger than the age of 110 sometimes claimed for him. Mr. Draper called his age 83 at death.

...On Thursday, September 28, 1826, Mr. Robinson was again married, to Catherine Chevalier. His former marriage with an Indian woman, seems to have been annulled or rather duplicated, for she still retained a place in the household, though we have heard that her position was an inferior one, the new comer being the lady, or leader, of the domestic arrangements of the wigwam....We may say here that the parents of the new bride (Catherine) was at the Calumet, and where they died; yet Catherine was born within our city limits, at Bridgeport, near where was afterward the canal pumpworks...It is be-

lieved that Robinson conducted one branch of his people, the Indians, in their removal beyond the Mississippi, but he returned and located permanently on his reservation on the west side of the Desplaines. We are informed that Mr. R. was rather below the average stature of men. He never had the benefit of much, if any, schooling, and he did not write his name. We have noticed the circumstance of his joining the first Temperance Society of Chicago. Blanchard, in his history, says that Alec witnessed the great fire from Lake Street Bridge, and as he beheld its desolation, "he gave a lusty whoop, and exclaimed that he once more saw the open prairie there, as in the old days of his own prime."...The following inscriptions are from the Robinson graveyard: "Margaret, wife of John E. Ross and daughter of Alex and Cateche Robinson, died Jan. 14, 1841, aged 17 years;" "John, son of Alex and Cateche Robinson, died Feb. 14, 1843, aged 18 years, 6 months;" "Catherine, wife of Alex Chief of the Pottawatomies, Chippewas and Ottawas and daughter of Francois and Mary Ann Chevalier, died Aug. 17, 1860 aged 60;" "Alexander Robinson, Chief of the Pottawatomies, Chippewas and Ottawas, died aged 110 years, April 22, 1872."

Chicago Antiquities
Henry H. Hurlbut
1881, private publication
page 450

Jean Peltier

Of the earliest residents of Chicago mentioned...all, probably without exception, were Catholics or had Catholic connections. On October 7, 1799, a party of Chicago residents, "habitans a' Chicagou," were in St. Louis enlisting the services of the acting pastor of the place, the Recollect, Father Lusson, for the baptism of their children. The party included Francis Le May (Mai) and his wife, Marie Therese Roy and Jean Baptiste Peltier and the latter's wife.

NATIONAL NEWS

Supreme Court rules against Cherokees

The U.S. Supreme Court ruled unanimously on March 31 that the federal government is not liable to the Cherokee Nation of Oklahoma for damages caused by the construction of a navigable waterway along the Arkansas River.

The Cherokee Nation filed suit against the United States to seek compensation under the Fifth Amendment for damages to the tribe's mineral interests.

The United States argued that its "navigational servitude" excluded the government from liability. Navigational servitude is a legal interpretation of the Constitution that grants the federal government the right to regulate interstate commerce. "The proper exercise of the government's navigational servitude is not an invasion of any private property rights," Chief Justice William Rehnquist wrote in the court's opinion.

"The tribal interests here simply do not include the right to be free from the Government's navigational servitude," Rehnquist wrote that the court has repeatedly held that navigational servitude applies to all holders of riverbed interests, including the Cherokee Nation. The U.S. 10th Circuit Court of Appeals had upheld a lower court ruling that favored the Cherokee Nation.

Crow Tribe fires Watt

The Crow Indians have fired James Watt as an attorney for the tribe, said tribal officials.

Watt, the former Secretary of Interior, was fired for siding with the federal government. The Crow Tribe knows better," said Jean Bear Crane, the tribe's new counsel of record, who was sworn in on March 12. The Crow Tribe knows better," said Jean Bear Crane, the tribe's new counsel of record, who was sworn in on March 12. The Crow Tribe knows better," said Jean Bear Crane, the tribe's new counsel of record, who was sworn in on March 12.

"He said the United States has taken good care of the Crow Tribe. The Crow Tribe knows better," said Jean Bear Crane, the tribe's new counsel of record, who was sworn in on March 12.

Watt was hired in 1985 to represent the tribe in its \$130 million lawsuit that claimed the surveyors made an error when they surveyed the boundaries of the Crow Reservation in 1868. Watt would have received 10 percent of the settlement, had the claim been successful in the courts. Tribal officials said Watt agreed with the Justice Department on certain aspects of the suit that were contrary to the tribe's position.

"Major factual differences" existed between the complaint

Watt filed in court and the complaint the tribe wished to file." Tribal Chairman Richard Real Bird said Watt never consulted with him on the status of the case. "Whenever we asked him about the case he would just say, 'The fight goes on,' said Real Bird.

Real Bird said he sent a letter to Watt notifying him that his legal services contract with the tribe was being terminated.

The US Court of Claims in Washington is handling the boundary dispute and was recently prepared to grant the tribe just \$2 million for the boundary claim, Bear Crane said.

Watt resigned as secretary of the Interior in 1983, amid a flood of controversy. Watt had visited several Indian reservations during his tenure as secretary and said he considered them to be glaring examples of socialism at its worst. Later, he incurred the wrath of handicapped people for his use of the term "cripple." Environmentalists particularly disliked Watt as Interior Secretary and often accused him of insensitivity to environmental concerns.

Committee warns against legislation

Morris Udall and Daniel Inouye have informed Wisconsin's congressional delegation that it would be a mistake for the state to seek new federal legislation regarding Indian hunting and fishing rights without first negotiating with the Chippewas.

"We must advise that such a course of action (seeking federal help) would almost certainly be futile and that our committees would be most unlikely to favorably consider such legislation," wrote Udall, chairman of the House Interior Committee, and Inouye, chairman of the Select Committee on Indian Affairs.

A recent decision by Federal Judge James E. Doyle, greatly expanded Chippewa rights in northern Wisconsin. Doyle's decision ignited the complaints of several interest groups in the state, including Protect America's Rights and Resources (PARR).

The state's nine congressmen and two senators had asked Udall and Inouye if new federal legislation would help resolve the problem and define the scope of Indian rights.

The state should try to renegotiate a new treaty with the Indians, said the two chairmen.

James Schlender, executive administrator of the Great Lakes Indian Fish and Wildlife Commission, said the Chippewa will use restraint in exercising their new rights. Judge Doyle had ruled that the Chippewas can hunt and fish on some private lands, and under prescribed circumstances can sell the fish

and game they harvest, and can use gill nets and spears. Indians do not engage in much commercial fish sale, said Schlender.

"Our biologists have conducted gill net assessments. In fact some bands would not allow the use of them," said Schlender. "Beyond that, our people simply do not have the equipment, the gear needed."

The tribe wants to reach an agreement with the Department of Natural Resources on treaty rights this spring, he said. "We are hoping for an agreement with the state," said Schlender. "We will exercise all of our rights only to the point of that agreement."

Former Chairman heads grad program

The University of California at Berkeley has selected Dr. Rick St. Germaine, former Lac Courte Oreilles tribal chairman, as director of its American Indian Graduate Program.

He replaces the retired Elaine Walbroek as director. St. Germaine, who served as a member of the American Indian Advisory Board at Berkeley for nine years, was elected twice as chairman of his tribe and has served on boards for the National Tribal Chairmen's Association, the National Indian Education Association and the National Congress of American Indians. The program he takes over is responsible for the recruitment, retention and advocacy of Indian graduate students in public health, social welfare, business administration, law, engineering, journalism, education and other programs. There are 35 Indian students enrolled in graduate programs at Berkeley, according to the university. For more information, call (415) 642-3228.

OU sponsors dinner conference

The University of Oklahoma will sponsor a national Indian health promotion conference for youth May 26-29 in Denver at the Executive Tower Inn. The theme for this year's conference is "Youth: Spiritual, Physical and Mental Fitness." The conference will offer workshops on health issues and will feature Billy Mills, Al Waquie, Sam Claphan and others. For more information on the conference, call Billy Rogers at (405) 325-1711.

Rendezvous scheduled

The annual Trail of Courage Rendezvous commemorating the 1838 removal trail of death of the Potawatomi, has been scheduled for September 19 and 20 in Rochester, Indiana. For further information contact the Fulton County Historical Society, 7th and Pontiac Streets, Rochester, Indiana, or call (219) 223-4436.

Hodel accused by Campbell

According to the Denver Camp Crier newspaper, U.S.

Representative Ben Nighthorse Campbell has accused Interior Secretary Hodel's friends of being "caught with their hands in the American cookie jar."

A bill co-sponsored by Campbell would prevent the Reagan Administration from giving 100,000 acres of western shale land to oil companies for \$2.50 an acre. Angered by the bill, Hodel recently criticized Campbell in Denver at a GOP party function.

From Washington Campbell snapped back, "Mr. Hodel's track record of being a tool of special interests who would rip off the public for personal gain speaks for itself."

Campbell, who fought last year's transfer of 82,000 acres at the \$2.50 rate, called the situation an "absolute rip off."

His bill before the U.S. House of Representatives would require shale claim holders to make annual improvements to their land to qualify for the low transfer fee. "I don't want the guys who are really interested in mining oil shale to lose that right," he said.

"We just have to separate the ones who really want to mine from the ones who are just using that as a guise to get cheap land."

Anderson descendants sought

All descendants of John and Elizabeth (Hardin) Anderson, Antoine and Mary (Anderson) Bourbonnais, Pete and Julia (Hardin) Anderson and Charles David and Anna Marie (Mueller) Anderson are invited to attend the largest ever family reunion and get together picnic to be held in conjunction with the annual Potawatomi Pow Wow and General Council.

The family will gather at the picnic pavillion behind the tribal complex in Shawnee, Oklahoma on June 27, from one until five p.m. All relatives are invited to bring a picnic lunch, see family and friends, share stories, pictures and food. There will be games and trophies.

For further information contact Dorothy (Anderson) Singleton, 212 Brunswick Lane, Mesquite, Texas 75149 or call (214) 288-8724.

Correction

In the article by Vic Johnson on the Bourbonnais family "Catish" was mistakenly referred to as "Catfish." Our apologies!

As pow wow time draws near we receive many questions concerning the protocol, costumes, songs and symbolism of the traditional pow wow gathering. The Potawatomi Intertribal Pow Wow - one of the largest in this area - is an open pow wow, MC'd by pow wow veterans who go out of their way to explain the goings on in the pow wow ring. The following article, concerning the traditional dance bustle, is reprinted from the Camp Crier for your additional information.

Stylized feather bustles move with control and dignity as pow wow dancers respond to a universal rhythm, impelled by the drumbeat which is the heart of Indian culture. The bustle can be nostalgic, sacred or flamboyant show business.

Traditional bustles represent a battlefield, some centered by a rosette symbolic of battle itself. The two horns are warriors - the one on the left nearest the heart, a friend; the one on the right an enemy. Horsehair tips originally were scalp locks of the two warriors. The rosette represented arrows sticking in fallen warriors, the fluttering feathers on the panels stood for feathers fluttering to earth from birds flying over the battlefield.

Early in the Eighteenth Century, the Sioux added rosettes of feathers to the centers of bustles, but kept to the Omaha

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tradition of using feathers only from birds of prey - particularly the crow, buzzard, magpie and eagle. As the crow had the keenest scent and was first to arrive on the battlefield, the bustle was named after it.

The brilliant double bustle, called "Zulu hat" by some, is southern style, said to have originated in Oklahoma. These

great circles of highly decorated feathers of all colors of the rainbow, have a triangular segment missing at the top of the one that fits around the neck. Purple, green or magenta fluffies at their tips bounce and wave with movements of the dancer.

"Swing bustles" often are made of eagle wings which open and

close with dance movements, like butterfly wings.

In place of a center rosette, clusters of split and drooping feathers sometimes represent sage or prairie chickens hiding in the brush. Rabbit ears may suggest rabbits hiding, only the tips of their ears showing. Such was a transition from purely military significance to one entirely peaceful.

The arm wheels, miniatures of the bustle, are rosettes often matching the rosette in the bustle center.

Costume, as dance, is seldom separated into tribal styles any longer. Southern Arapahoes, Kiowas, Comanches, Otos, Poncas, Caddoes, Wichitas, Pawnees, Delawares, Sauks and Foxes and Potawatomi from the south dance together with Blackfeet, Sioux, Northern Cheyenne, Arapaho and Crows.

The Kiowas still have a sacred bustle and a keeper for it. Kept in a buckskin bag, it is an old style bustle with no rosette, which the Kiowas say they received from the Sioux long ago. The keeper does not wear it, but cares for it with elaborate ritual and taboos.

Patterned after spread tail feathers of strutting birds, the dance bustle goes back historically into war and victory dances practiced before their was the white man to fight. It was associated with war, and the wearer had to earn the privilege; only the bravest deserved to wear them.



Renewing Ties With Potawatomi Land Grant School Notre Dame



Meeting The Press At The 5 Potawatomi Bands' Reunion

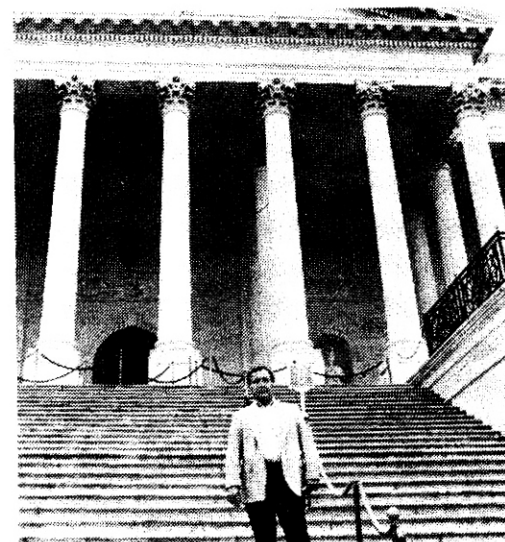
Continue Progress • Re-Elect Chairman John "Rocky" Barrett

Education

Shawnee schools, Princeton University, University of Oklahoma, Oklahoma City University

Experience

Former Tribal Administrator; Director of Central Tribes of the Shawnee Area; Current owner-operator of Barrett Refining Corp.; Former Business Committee Representative



Representing Tribal Concerns In Washington, D.C.

If Re-Elected I Vow To:

- ✓ Establish a revolving credit fund — now possible through the charter.
- ✓ Expand the genealogy archives and tribal historical acquisitions
- ✓ Continue to develop enterprises and joint projects with proceeds earmarked for tribal members
- ✓ Find a solution to our blood degree problems
- ✓ Fight to preserve our sovereign status against efforts by the courts and state to expurgate it
- ✓ Represent our concerns in Washington, D.C.

In my opinion

By PAT SULCER

It's that time of year again - the filing period has opened for election of Business Committee representatives and we're off and running! As we enter into the most intense nine-week period of the year it seems worthwhile to review a little bit of tribal history from the last four years.

Many of you have received letters from a group calling themselves "Concerned Potawatomis." Although we don't know exactly who or how many people this group represents (because they don't sign their names) we do know they are opposed to the Regional Councils and want tribal decisions made at the Shawnee Council, excluding the opinions and votes of tribal members living outside our immediate area. Do you remember getting a letter back in 1985 soliciting your vote against the tribal constitution because of its provisions for absentee balloting? That letter, too, was signed by "Concerned Potawatomis!" At the last General Council held at the tribal complex before adoption of the new constitution 76 tribal members voted on a \$500,000 budget for set-aside funds. Are you willing to revert to the days of 76 people deciding for 12,000?

When a group of tribal members took the tribal

administration to CFR Court back in 1984 in an attempt to reverse several Business Committee decisions, the judge ruled that the nature of the Council is to provide a "forum" whereby all issues and business dealings of the tribe may be discussed. Isn't that exactly what happens at the Regional Councils? The judge also pointed out that only matters pertaining to "claims or rights growing out of treaties between the U.S. Government and the tribe" are proper issues for the Council to vote on. The "set-aside" budget, voted on every year in June, determines how the accumulated interest on claims money set aside by the tribe will be spent. The Business Committee formulates a proposed budget for the categories of "acquisition," "development," and "maintenance," as mandated by Congress. Then the Council (every tribal member over 18) is allowed to vote to accept or reject the proposal. In 1984, 45 voters out of 76 determined the annual budget!

The incumbents running for re-election this year have made many changes in the way the tribe operates. There are fewer people operating more departments than ever before. Education and experience are prerequisites for employment now. They have also changed the

way the tribal operation views itself and is viewed by others. The operations and enterprises now run like businesses with a wary eye on the bottom line; and in return we are now viewed as a respectable entity in the national business world. Our economic development department is in contact with enterprises and banks across the country and the administration sits on the brink of financial autonomy — something never before dreamed of in Potawatomis history.

The people who would take the newspaper and Regional Councils away from you represent a tiny faction of the tribal family. Surely you remember the days when they charged for a newsletter that was printed three or four times a year? You were never told about tribal litigation and were never privy to Business Committee minutes or actions. A lot of hay has been made concerning the HowNiKan not reporting the full story. The same people who make that accusation have suggested that an "editorial board" be established. How much news would they allow you to know?

When I was offered the position of editor I made it clear that I had no interest in putting together a public relations propaganda sheet. I can guarantee

you that the newspaper runs the news. Granted, we don't run items that would put us in violation of federal confidentiality laws but no publication does.

The tribal constitution, as well as federal and tribal law, provide the means to bring charges of wrongdoing against tribal officials. When you receive a letter making allegations against officials ask yourself why the accuser hasn't taken legal steps to remedy the situation. The answer is because the charges aren't true.

The incumbents running for re-election are the most educated, experienced and respected administrators this tribe has ever had. The issues that will come before you on the June ballot have been worked and reworked by the Business Committee to respond to the greatest number of requests for action. Don't let 45 people decide who will run your tribe and spend your money. Request a ballot today. The cutoff for requests is June 6. And when you receive your ballot from the Election Committee, please vote. Nearly 1,000 people who requested ballots in the Secretarial Election did not bother to return them in time to be counted.

If you don't vote, you can't complain about the consequences.



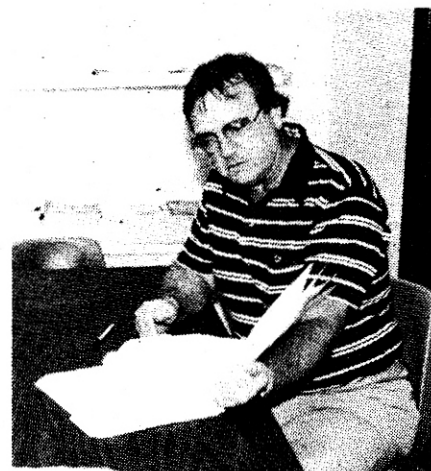
RE-ELECT BOB F. DAVIS

for
Vice Chairman

EDUCATION: SHAWNEE SCHOOL SYSTEM; SOUTHEASTERN STATE COLLEGE

EXPERIENCE: OWN AND OPERATE THREE FAMILY BUSINESSES; REPRESENTATIVE TO BOTH TRIBAL PROSTHETICS COMMITTEE AND SCHOLARSHIP FOUNDATION

"After two years of representing you on the Business Committee, I believe the possibilities for the future of the tribe are unlimited. If re-elected I promise to dedicate myself to the cultural, economic and spiritual well-being of all Citizen Band Potawatomis and to the preservation of our tribal identity as a sovereign nation of people."



Now is the time for all good Indians to come to the aid of their country

Editor's Note: As the anti-treaty, anti-Indian movement continues to gain momentum, Native Americans need to beware of what might ultimately prove to be their Waterloo - a Constitutional Convention capable of revising the tenants the Founding Fathers built this country on. Frank Whitaker, a reporter for the independent Lakota Times in South Dakota, wrote the following story outlining the latest threat being posed to Indian sovereignty.

One of the greatest threats to the survival of Indian tribes since European settlers invaded this continent is now only five years away.

Columbus Day 1992 could be American Indian Disaster Day.

That warning is being sounded by Vine Deloria Jr. of the University of Arizona American Indian Studies Department. Deloria's dire prediction pinpoints a renewed drive by U.S. politicians for a revision of the Constitution.

"In 1992 everyone will be celebrating the 500th anniversary of the landing of Columbus on our shores and the movement to call a new constitutional convention is only one state short of ratification," Deloria, a professor of political science, points out.

He said the drive is being renewed this year because of the public awareness of the 1987 U.S. Constitution bicentennial celebration starting this week and climaxing in August with the convening of the U.S. Supreme Court in Philadelphia, Pa.

Deloria, author of numerous books on events affecting the lives of Indians, warns that any change in the Constitution "could have explosive consequences" for American Indians. "If such a convention should be convened there is no question that any new revision of the Constitution would place Indian tribes in serious jeopardy of losing their historic rights."

He urges Indian leaders to go beyond simply taking part in ceremonies for the bicentennial. "Indian leaders must embark on a program of aggressive action to define, clarify and solidify our rights and privileges as we understand them," Deloria said.

Deloria calls for the preservation of all Indian rights under any new Constitution. "The present task for Indian leaders is to identify the major areas of Indian concern, to clarify the Indian position on the issues, and then to bring them before the Congress and the American people."

But he warned this must be done "in a manner that will ensure maximum public and congressional support."

Deloria lists five major constitutional issues which must be dealt with in this year of the bicentennial ceremonies. These are:

- 1) The exercise of sovereign powers by tribes;
- 2) The political status of tribes;
- 3) The Plenary Powers Doctrine of 1903 in which the Supreme

Court ruled that Congress has unlimited power over tribes;

4) The clarification of trust responsibilities and federal violations of them; and

5) The repeal of Indian rights by implication through conflicting court actions.

Here are the important questions asked by The Lakota Times and the answers given by Deloria in his position paper on Constitutional issues concerning Indian rights:

Q. How strong were original Indian sovereign powers?

A. Originally, and for much of American history, most Indian tribes exercised all the sovereign powers of an independent political entity. As late as 1854 Indian tribes in the Pacific Northwest still had an option of signing treaties with Great Britain or the United States and it is a matter of record that the eventual secession of the Oregon Territory to the United States would not have been possible if the Indian tribes had sided with the British.

Q. What happened to these tribal powers?

A. It was not until 1885 that the United States intruded so far upon Indian sovereignty as to enable it to extend certain forms of civil and criminal jurisdiction over the reservations. Even then the Seven Major Crimes Act did not apply to the Five Civilized Tribes nor was it applied, apparently, to the Shoshones and other tribes of Nevada.

Q. How were these powers suppressed?

A. The recognition of tribal sovereign powers was suppressed by the government beginning with the passage of the General Allotment Act which authorized the distribution of the tribal land estate to its membership, the sale of so-called "surplus" lands to the United States for settlement by whites and the forced assimilation of individual Indians into American society.

Q. Was this suppression successful on the part of the government?

A. This crude solution to the problem of dealing with Indian policy would have to be changed to recognize the inherent sovereignty of tribes since it was in the final stages of stagnation and of imminent collapse.

Q. How was this accomplished?

A. The Indian Reorganization Act basically added a recognition or admission by the United States of certain inherent sovereign powers of tribes which were now given formal support and emphasized as a matter of policy to enable tribes to use a more modern corporate form of economic organization for reservation resource development.

Q. How were these new powers used by tribes?

A. It must be understood that the Indian Reorganization Act did not give any new political powers to Indian tribes. Rather it recognized some of the existing powers and made provisions to assist the tribes in using these powers by placing a different kind of responsibility on the Bureau of Indian Affairs. The Bureau, it should be noted, did not gracefully follow federal law and much of the present confusion regarding Indian rights is caused by this failure and refusal.

Q. Has the U.S. Congress eroded these tribal powers?

A. It should be emphasized that in spite of the many acts of Congress beginning in the 1960s and continuing through the present time, basic aboriginal tribal sovereignty has not been changed by Congress, rather it has once again been confirmed. This interpretation is evident in the Merion vs. Jicarilla Apache case in which the inherent power to tax was attributed to the inherent sovereignty of the tribe and not to any power or exercise of power delegated to the tribe by the Congress.

Q. What effect has this had on tribes?

A. Many provision of contemporary federal legislation and recent federal court decisions allow tribes to issue revenue bonds, to intervene in child adoption cases and to zone their reservations or operate gambling halls. These are not new gifts from Congress or the courts but simply long overdue admissions that these powers already exist. The basic interpretation of these acts is that if Congress has any voice in determining the function of tribal governments or institutions it can only be in conjunction with its responsibility to regulate commerce between Indians and other citizens.

Q. What can Indian leaders do to insure keeping these powers intact?

A. Tribal leaders must make a clear and comprehensive list of the most important powers of Indian tribes and identify those instances in which a state or federal agency has consistently intruded into Indian affairs and they must also identify when and where Congress has sought to extend its authority over subjects and activities which should be reserved and preserved for the tribes.

Q. Can you foresee any circumstance under which tribes might give up their self-governing powers?

A. The argument here should be that only in the case of a compelling national interest should there be any effort to intrude upon the functioning or exercise of sovereign powers by an Indian tribe.

Q. And yet Indian rights are being intruded upon and are being eroded?

A. Yes. An area of federal-Indian involvement which is rarely mentioned is the repeal of our Indian rights by implication. This repeal happens when a federal statute unrelated to Indian matters conflicts with an established right of an Indian tribe.

Q. Can you give an example?

A. The most prominent example of this kind of situation occurs when Congress authorizes a dam, a highway, an irrigation project or other construction project not knowing that it affects tribal rights. The tribe goes to court and the court, faced with a conflicting act of Congress, then implies that Congress must have considered Indian rights when it passed the construction authorization. The authorizing statute is thus said to repeal the Indian right "by implication."

Q. Can you recall a specific case in which this was done?

A. The most deadly example of this kind of interpretation is the reading of the McCarran Amendment to include Indian water rights among those federal water rights that can be litigated in state courts. Nowhere are Indian rights mentioned by courts suggested that all federally held water rights fall within McCarran; hence, Indian water rights become the subject of state water litigation.

Q. What can be done about this legal oversight?

A. Repeal of Indian rights by implication, because of their relation to other federal rights or activities, is a court-created doctrine of interpretation that can easily be clarified by a simple statute of law. It is vital that we get this clarification written into law so that the discretionary powers of state and federal courts to include specific Indian rights within general federal legislation will be eliminated, making it considerably easier to defend Indian rights in the future.

Rights (continued)

Q. What do you see as the present political status of Indian tribes in America?

A. All historical accounts suggest that the writers of the Constitution always contemplated a separate Indian political status outside the constitutional framework but protected by the Constitution. There are many arguments which will sustain this contention.

Q. Can you give an example?

A. The Constitution itself establishes the relationship of the United States to the Indian tribes as a Congressional responsibility to regulate commerce.

Q. What did they mean by "commerce" as applied to Indian tribes?"

A. Commerce in the original constitutional sense is commercial intercourse between the United States and another nation; or among the several states presumably where national subjects or interest outweigh local considerations, and with the Indian tribes.

Various arguments can be raised about the meaning of the phrase "with Indian tribes" in the commerce clause, but it seems reasonably clear that here Indian tribes are regarded as being beyond the reach of ordinary domestic commercial regulation and therefore possess a special political and economic status.

Q. Is there any proof of this special status for the Indian tribes?

A. The ratification of the Constitution required finding a compromise between the large and small states and the people who advocated the adoption of the Constitution in New York state wrote a series of essays, now collectively known as The Federalist Papers, in which they described its manner of operation and offered their understanding and interpretation of the most important phrases of the Constitution.

Nowhere in these essays is there a hint that the government ever contemplated that Indian tribes would eventually disappear or one day be forced to assimilate into the American social fabric in a manner which would destroy the rights and political status of the tribes.

Q. Do The Federalist Papers confine Indians to dealing only with the U.S. government?

A. In fact, most of the explanations of the treaty-making power and every reference to Indian tribes in these essays would suggest that the writers felt the Indian tribes might well have some kind of international political status.

Q. How has government reacted to the intent of the Federalist papers?

A. The subsequent actions of the United States would indicate that Indian tribes have always been considered to be separate, and in many way independent, political entities for whom the United States had a legal obligation and responsibility.

Q. Do you now see the beginnings of a political attack on Indian rights and guarantees under the Constitution?

A. The amendments to the Constitution have never been applied to Indians or Indian tribes until a modified version of them was incorporated into Indian law with the Indian Civil Rights Act of 1968. General legislation is not regarded as applying to Indians unless they are specifically mentioned.

Q. Have these political rights ever been tested in the courts?

A. Indian political rights to self-government, according to the U.S. Supreme Court in the case of *Talton vs. Mayes*, are aboriginal rights and powers in existence long before the adoption of the Constitution and not, therefore, rights and powers given or delegated by Congress to the tribes.

Q. If that is the case, why is there so much confusion over Indian rights in the courts?

A. Two basic definitions of the status of Indian tribes are given by the federal courts. The a case of *Worcester vs. Georgia* describes tribes as "domestic dependent nations," while the case of *Native American Church vs. Navajo Tribe* says that they are "higher than states." Other Supreme Court cases take a different perspective, describing Indians as "wards" of the government or suggesting, as the Supreme Court did in the *Kagama* case, that because the tribes are weak and helpless within American society the federal government has a primary Constitutional responsibility for them because the states are traditionally hostile toward Indians.

Q. How does this legal confusion work against the tribes?

A. This confusion over Indian political status, a product of the inability of American courts and congresses to agree upon a basic definition of the status of Indian tribes, means that the federal government can choose which definition it will use in any instance where its interests conflict with those of Indian tribes. Consequently, the tribes have no ultimate protection against unwarranted and unconstitutional ac-

tions by the United States government.

Q. A political campaign to call a Constitutional convention in 1992 during the 500th anniversary celebration of Columbus' landing in the Americas is only one state short of ratification. What implication does this have now for Indian leaders since any change in the Constitution threatens to wipe out historic Native Americans' rights?

A. Indian tribal status must be clearly defined if we are to protect the resources and people of the tribes in the decades ahead.

Q. Who should be responsible for doing this and when?

A. A clear definition of Indian status in relation to the United States which is constitutionally sound and politically acceptable must be developed by the tribes themselves and presented to the proper forum where it will be made a permanent part of American domestic law. The task of this year is to agree upon that definition and present it to the Constitutional discussions and celebrations.

Q. But even without considering Indian constitutional rights, doesn't the United States government with all its agencies and bureaucrats have a trust, a moral responsibility, to Indian people?

A. To my knowledge no one has previously broken down the trust responsibility into its constituent parts and therefore a good deal of confusion exists with respect to its scope and applicability. We often fail to explain the nature of trust responsibilities adequately.

Q. How do you see them?

A. In my mind, trust responsibilities are of three kinds:

1) The duties and services which the United States willingly include in treaties and agreements as part of a negotiating process in which the Indians surrender certain inherent rights;

2) The duties and services which the United States voluntarily assumes as a part of its domestic Indian policy in order to achieve certain of its goals with respect to Indians; and

3) The responsibility to provide goods and services to American Indians and Indian tribes which qualify for goods and services provided to all other citizens because of the fact that they are citizens.

Q. Could you explain the three trusts in detail?

A. The first kind of trust responsibility deals with treaty and agreement rights. It should require the highest standard of fiduciary care. That is to say, the United States in these instances does nothing out of the goodness of its heart. It is required to provide these services and perform these duties as part of a legal bargain and sale contractual obligation.

Q. Is the government living up to its end of the bargain?

A. The traditional argument by the United States is that it must balance the interest of the tribes with its duty toward other American citizens. But that argument does not hold water. The government must do certain things because it has promised Indians in ratified treaties and agreements that it will do these things and it has made this promise before the nations of the civilized world.

Q. What if the government fails to do this?

A. If it fails to fulfill this trust then it has not simply violated Indian treaty rights but it has failed to perform its duties under the Doctrine of Discovery under which it promises other large nations that if allowed to deal exclusively with the natives of North America it will behave in certain legal and civilized ways.

Q. And the second trust, voluntary duties; how do you describe them?

A. The second classification of trust responsibilities involves the proper enforcement of laws dealing exclusively with Indians which are not required by specific treaties and agreements but which, because of the tribal-federal relationship, have been passed by Congress to enable the United States to conduct its programs for Indians efficiently. These trust responsibilities are duties voluntarily undertaken but which, once authorized by law, must be faithfully and competently carried out.

Q. What would be an example of this form of trust?

A. Most programs of the Bureau of Indian Affairs and the Public Health Service in which the tribes participate are of this nature.

Q. Who benefits in this arrangement?

A. Although Indians do get benefits and services from these programs, the programs themselves are unauthorized for the administrative convenience of the United States. Here we are concerned primarily with the operation of the programs and the budgets of federal agencies assigned by law to deal with Indians to the exclusion of other groups.

(continued page 16)

In your opinion . . .

Juneau info

Editor's Note: The following letter to Maruerite Schuyler of Topeka, Kansas was forwarded to the HowNiKan for publication because of its genealogical information on Solomon Juneau.

Dear Marguerite:

I received your interesting postcard today and, fortunately, I am able to answer it right away. The news you brought me is very interesting.

As you may already know from the book, I am not a descendant of Solomon. My great grandfather was Pierr-Celestin Juneau, or Peter Silas as he later called himself here. He was a younger brother of Solomon, who followed him to this region in 1821 for the same purpose, to make a living in the fur trade. The sketch on Solomon has some well repeated errors. He never worked for the Hudson Bay Company, and it was not very likely that he would. His father was a winterer, one of the best traders, for the North West Company (Nor'Westers), who were the best fur trading company the world has ever seen. They were challenged by the Hudson Bay Company and their differences even broke into open warfare at the Red River in Canada. The Hudson Bay Company is still in existence and they have no record that Solomon ever worked for them. That firm won all of the legal battles (under an English regime), but to succeed they had to adopt all of the ways of the Nor'Westers and hire their men.

There were other economic reasons why Solomon came here. The War of 1812 had frozen the trade. This was followed by a severe summer, with snow even in July and August. All of the schemes of Lord Selkirk, who manipulated the Hudson Bay Company into all of these things, were dashed when the Red River land values fell to nothing. Most people were forced to eat their seed corn and the fur bearing animal population was diminished to practically nothing. This was followed by disease and epidemics and, in 1816, the Indian population was decimated by smallpox. Jacques Vieau, Sr. and his men spent the summer burying their Indian friends in shallow graves, customers who owed him very much and who were now unable to pay him the annuity he was working to retire on.

Solomon first arrived in this region in 1816, when he went to live with Francois Galarneau, his godfather and uncle, at Prairie du Chien. He worked for the factor at the U.S. fur factory there for three months, for which he was paid \$54 - cash of \$5 and \$45 in goods. From that time on, he was

a freelance fur trader and never worked for Jacques Vieau, although he married his daughter Josette. Solomon first saw what is now Milwaukee in 1818, according to his own statement. He must have travelled far from "La Prairie" looking for customers. The factory there closed down in 1820. He had a running account for goods there, so he then moved to Green Bay. He married Josette in 1821 and traded with scattered groups along the western shores of Lake Michigan.

The Milwaukee area was served by Jacques Vieau, who traded mostly with the Pottawatomis and seems to have been trying to establish them as traders also. Some of his sons ranged into Illinois and Michigan, following the general dispersment of that tribe. Many of his children were born at his post here.

In 1821, the American Fur Co. hired one James Kinzie to trade at Milwaukee, and he must have worked something out with Jean-Baptiste Beaubien of Chicago, who owned their rights here. Kinzie was caught by an army captain selling liquor. His license and goods were confiscated and he was turned into his uncle, Dr. Wolcott, who was the Indian agent at Chicago. This led to a gap and would have placed great hardships on the tribes here, who were now dependent on the trade. The U.S. fur factory at Green Bay under Irwin was closing then, so they sold their goods to Jacques Vieau so that this would not happen and they could close with a profit. In the

meantime, the American Fur Co. was anxious to regain this territory. In 1822, Solomon bought the rights to Milwaukee from Beaubien. He moved into a cabin on the north side of the Menominee Valley, almost directly across from the dwelling of Jacques Vieau on the south side. He and Josette renovated an old cabin there for the time being, then did the same with another at what is now Water St. and Wisconsin Avenue, close to the Milwaukee River. He became a full agent of the American Fur Co. in 1830, when the Milwaukee Outfit was first established. That is the year he applied for citizenship. No, I did not spell "Milwaukee" wrong. That is the way Solomon spelled it and how the name is listed in the American Fur Co. records. The rest of his story, of course, is history. There is still much to tell, but I am presently writing his biography, which should answer many questions for many of us.

Now to your question of whether I have Indian blood. Yes, I am a metis. My great grandfather married Angelique, later Angeline, Vieau. She was not Josette's sister, but I strongly suspect that they were probably first cousins. In 1849, Josette and

her children received "payment in lieu of reservation" as being mixed blood Menominee. So did Angelique. But in addition, Angelique also received this kind of payment for being a Pottawatomis, following that tribe's Treaty of Chicago in 1829. The descendants of Solomon are therefore Menominee, while the descendants of Peter, like myself, are both Menominee and Pottawatomis. I do not formally hold membership in any tribal rolls, but I visit the Menominee Reservation often, have both friends and relatives there, and some of us are now attempting to compile a Menominee history.

What we probably share in common is a relationship to the last Menominee chief of the Milwaukee band, whom people came to call Onaugesa. That, of course, is a distortion following the manner of white speech and the harsh attack on syllables. His name in Menominee is

Opacheeso, and it means the refined white bread we are accustomed to today. It is very significant, since he adopted any modern thing that would help his people and was a very good provider. In 1837, after the tribes here had sold their lands, he moved to Council Bluffs, Iowa with the Pottawatomis, since his wife was of that tribe.

Jacques Vieau's wife, Angelique Roy or Le Roy, traces her descentance from who came to be called Akonopoway. Actually, in Menominee, this is Akiewnepowew, or I Stand My Ground. It is a very proud name, and is also my Menominee name.

But the relationships now become confusing, since we do not have a good genealogy of the Vieau family. We have recently formed a local French Canadian Society of Wisconsin here and I have succeeded in having some of the Vieau relatives here begin this search. I hope we are successful, since I will not know just how much Indian blood I have until it is finished. I am very proud and honored to be able to claim that.

There are many descendants of the family in Kansas who are members of the Citizen Band of Pottawatomis. Narcisse Juneau himself identified with this group, though it does not seem he became a member. Jacques Vieau, Jr. also settled in that region, but he never appears on the tribal rolls. Louis Vieau, his brother, however, did enter the rolls and, as I understand, became something of a legend there. I also note a few peculiarities. Out there, as well as down the whole Mississippi Valley, the Canadian word metis has become "mitif". The Indians called Jacques Vieau, Sr. "Jeanveau" or "Jambo", as it often appears in their treaties as they settled debts with him. I notice that the descendants of Louis have family names of

"Vieau", "Viau", "Jeanveau", and even "Janver." As Indians, we can certainly understand that, but it makes tracing our people a little difficult sometimes.

The lady from California recently contacted me by letter, wanting to make sure she had the right person, and I just replied a few days ago. Yes, I certainly would like to have my name and the book mentioned in the regional meetings. I have tried every way I could to locate relatives, but it is impossible to find them all. When the book was published, I had twice as many printed as I thought I would need. It took ten years to send out half of them in the U.S. and Canada, so I have a considerable number left. With new interest in the French Canadians here, many are buying it for the references in Canada alone, as well as ways to search out records here. Doris Juneau of Topeka recently purchased ten copies, most for her grandchildren. So the need is still there. I do not think I will ever republish it. There is a young couple in Shreveport, La. who are now working with me to make that group more complete. We will probably print up a "Juneau Family of Louisiana." That seems to be the approach Joan is taking and it is a sensible one. The work we have done is a good base, but it has some errors and will never be complete anyway.

I am not surprised to learn you are Shawnee. We always seemed to travel far and wide and, after all, we had to marry somebody. I think we are probably by now related to just about every tribe in North America, with the possible exception of Iroquois and Sioux. But then, we aren't finished yet. I have never seen a copy of HowNiKan, but would like to very much.

By the way, could I ask you to share this letter with Joan? It has been some time since I wrote to her and it probably contains some information on Solomon which I have not as yet told her aunt. I'm sure she would like to have it. Please let me hear from you again. If you get here again, please call me at (414) 873-9479. It would be a real pleasure to meet you.

Sincerely,
Eugene Connerton
4478 N. 26th St.
Milwaukee, Wisconsin

Anderson info

Dear HowNiKan,

I feel like I've hit the jackpot, with the last few issues. I'm from the John Anderson family. I'm one of the few who keeps the family genealogy.

The stories on Peter and Mary Anderson have filled a lot of blanks. I found Peter and Mary in school records of 1848, but then could find no more. Since there

had been an outbreak of cholera, in 1849 and '50, with the Indians in Kansas, I thought, maybe, they had been victims, but yet I had a picture of an Indian woman, whom I believed to be Mary. That picture of Mary, you published proved it. I'm sending you a copy of Mary's picture plus one of John.

Thank you again for being there for us. Enclosed is a check. Keep up the good work.

Please print my address for my lost families. I'm planning to be at the Anderson reunion too.

Again, thank you,
Judy Beckler
Rt.2, Box 120
Holcomb, Kansas 67851



Mary Anderson Bourbonnais



John Charles Anderson

Rolette Info

Dear Editor,

In the October issue of the HowNiKan there is an article entitled "The French Connection." On page 7, the top paragraph mentions "Therese - granddaughter of Joseph Laframboise married Joseph Rolette." A Joseph Rolette was married to my husband's aunt, Lucinia Frigon Rolette.

She and her two sisters, Henrietta Frigon Coulter and Williomette Frigon Whistler (also known as May Belle and Mary B. Frigon, and the last name changed to Whistler) were

all allotted in Indian Territory by near Wanette.

At one time the paper asked for pictures of old time Potawatomis. These are copies of pictures from the family of Hilaire Frigon, Jr. My daughter is Lucina Marie Whistler.

There is a Rolette grandson named Donald Braugh someplace in Beaumont, Texas.

If anyone can identify any of these people, I would be happy to correspond with them. I was married to May Belle Frigon's youngest son, Hilaire Frigon Whistler, until his death in 1972. We lived in California at that time. We were married in Oklahoma in 1937. Mrs. Whistler and I talked a lot about her early days in Lexington and at the Haskell Indian School. They lived in Drumright, Oklahoma for many years before moving to California.

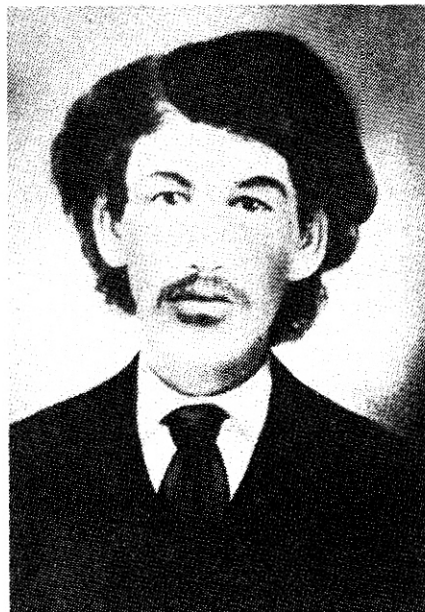
My mother was part Indian but because her stepfather did not approve of her father she learned nothing about her origins, so I was particularly pleased that Mrs. Whistler knew so much about her own Indian heritage. My two children are both registered Potawatomis and only regret their own children and grandchildren are not eligible to register.

Thank you for your kind indulgence and I hope this sheds a tiny light on at least one Potawatomis family.

Hazel Whistler
2329 Robin Court
Grapevine, Texas 76051



Philonise Marie
Blanchet Frigon



Hilaire Frigon Jr.

Enrollment

Dear Editor,

For those of us not living in the vicinity of the reservation, the HowNiKan is our main vehicle of communication with

the tribe. The newspaper expanded and has added new features which I feel help bring our tribe together.

I was thrilled and very pleased when the decision was made to include ALL tribal members in matters of the tribe by way of absentee voting. We as a tribe were long overdue for this democratic decision to allow the members of the tribe to decide our own fate.

By opening up the tribe and having regional council meetings our elected representatives and tribal members living off the reservation have a chance to meet and exchange ideas and values. Only now can our tribe grow and prosper.

On the matter of changing our enrollment policy, I don't feel there is any choice. The tribe will die out, or we will open the enrollment to include our true brothers and sisters and preserve our living heritage to pass on to future generations.

Mrs. Joan Keith
Cicero, Illinois

Long-Lost Cousins

Chairman Barrett,

My family and I thought the whole San Francisco council meeting was very successful and interesting. We enjoyed so much being around warm, friendly Indians and friends from Shawnee. We hope this can happen annually. If at all possible could you put a couple of these pictures in the paper? We would like to see it as "Long Lost Cousins." My dad Matt and I may come out for the pow wow in June. If we do, we would love to stop by the offices and museum.

Thanks again for the wonderful day.

Donna DeVincenzi
Pleasanton, California



Crumbo Info

Dear Dr. Levier,

We attended the tribal council meeting in San Francisco. On behalf of my husband and daughter, we want to thank everyone involved for their time and effort. It was a most enjoyable day. We are looking forward to next year.

After sorting through old photos, these are all we have. I'm sure they are all from the Crumbo family.

Again, many thanks,
Mrs. Ben Lucas
Petaluma, California



Above Middle: Jessie,
Pheobe, Mina Crumbo

Left Top: Matthew
Beitenheimer, Two Rhodd
Sisters and Ruthie; Sisters
Judy, Donna, Hidla Beitenheimer

Left Bottom: Tim Tarter of
British Columbia; Judy
Beitenheimer Fehr; Jim Tarter
And Donna Beitenheimer



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Rights (from page 13)

Q. What is the third kind of trust you mentioned?

A. Finally, we have a trust responsibility involving programs and laws which affect all Americans equally. The poverty program and the civil rights laws are examples of these programs and statutes.

Q. Who benefits?

A. There is the kind of trust here that all citizens share. The national government is supposed to act impartially without discrimination or favoritism toward all citizens in these programs and laws. Here all citizens benefit from case law interpretations of statutes, and it is in this area that tribes and Indian-controlled schools have filed suit successfully against federal agencies.

Q. How have the courts dealt with these trusts?

A. When we divide trust responsibility into its different parts, it is

easy to pinpoint where the violation of the different kinds of trust occurs. A number of Supreme Court decisions can be seen to be simply confused efforts to interpret Indian rights, quite often to our detriment.

Q. What can be done to protect these three trust responsibilities?

A. We should insist upon three things:

1) We should insist upon the vigorous and rigorous performance of treaty and agreement trust duties, with some clear limitations on federal actions which unnecessarily intrude upon tribal sovereignty;

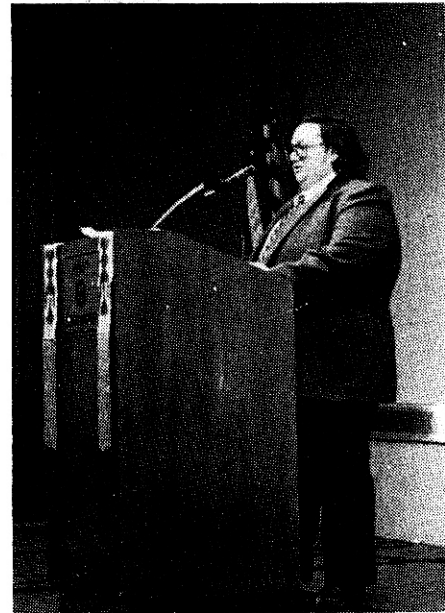
2) We should insist upon the proper enforcement of laws which authorize voluntary trust responsibilities; and

3) We should insist upon equal enforcement of national laws which provide us with services and rights as American citizens.



Re-Elect Dr. Frances Levier

Committee
Position #1



Education: Marty Mission Elementary, Hofstra University, University of Kansas

Experience: Former Potawatomi Museum director; assistant director of minority affairs at the University of Kansas; member of Haskell Board of Regents; executive director of National Indian Board of Alcohol and Drug Abuse; Prairie Band Health Programs director; assistant director of Topeka Indian Center; instructor at University of Kansas.

Record:

- ☛ Promised to take tribal business to all the people — and did
- ☛ Promised to get tribe on firm financial footing — We're now out of debt.
- ☛ Promised further expansion and development — have expanded the tribal store, powwow facilities and museum and have numerous development projects in the final stages.
- ☛ Promised a tribal legal system — have instituted the Potawatomi Tribal Court